

BENS DORP'S ROYAL DUTCH COCOA.

THE REVIEW  
OF REVIEWS  
FOR AUSTRALASIA 9D

JUNE, 1905.

*Can we Federate  
our Piebald Empire?*

*By Mr Jas Edmond, Editor "Bulletin"*

*The Church  
& Social Problems.*

*By Rev A. W. Collins.*

A MODERN PREACHER OF RIGHTEOUSNESS.  
A CONTINENT IN A DEATH GRIP.  
LONDON "PUNCH" PICTURES.  
THE GIST OF THE LEADING MAGAZINES.  
CARICATURES OF THE MONTH.

THE REVIEW OF REVIEWS FOR AUSTRALASIA, Equitable Building, Melbourne.

CARTER & WERNER,  
86 Elizabeth St., MELBOURNE,  
OPTICIANS—Your Sight Thoroughly Tested and your  
spectacles and Pin-nez made to measure.



YOUR SIGHT.  
YOUR SPECTACLES.  
SIGHT TESTING by C. H. F. WERNER, by Ex-  
amination Fellow of the Worshipful Company  
of Spectacle Makers, London.



# BENS DORP'S


'AMSTERDAM' ROYAL DUTCH

# COCOA

Highly nutritious and easily digested.

Can safely be taken by the most delicate children & invalids.

A healthy stimulant for brain workers.




Specially recommended by medical men for the nervous system in preference to tea & coffee.

Its excellent quality makes it economical.

½ teaspoonful being sufficient for a breakfast cup.

**Is the Queen of all Cocoas**  
for  
**aroma, strength & purity.**

**TRY BENS DORP'S**



**CHOICE HOCOLATES & CONFECTIONERY**

## Reading for Winter Evenings.

TWELVE NOVELS for 1/4. (1/5 in Stamps.)

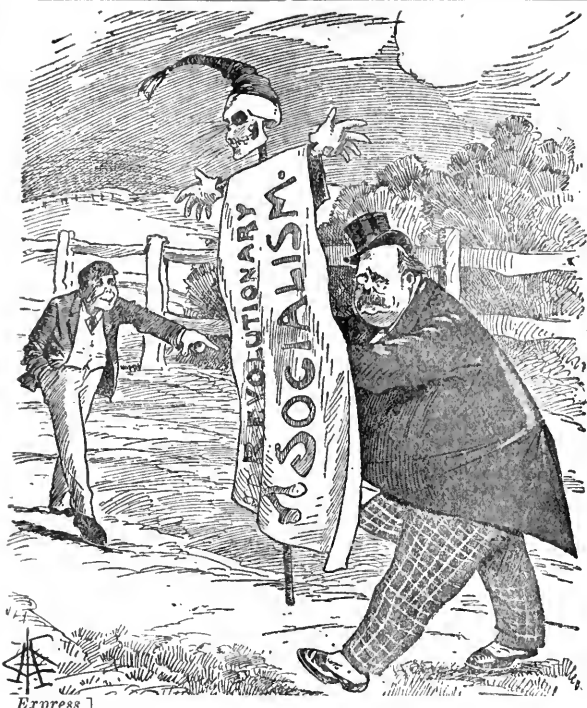
TWELVE POETS for 1/4. (1/5 in Stamps.)

Nothing Better for Family Reading can be found.

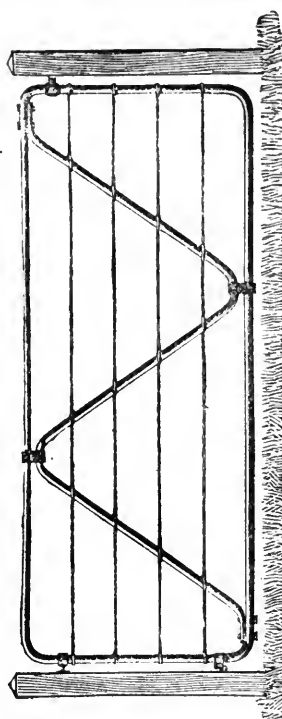
1. **CHARLES O'MALLEY**; Charles Lever's stirring romance, telling of the adventures of an Irish officer in the Napoleonic Wars.
2. **CONINGSBY**; one of the most famous works of the statesman novelist, Lord Beaconsfield.
3. **BEV HUR**; perhaps the most realistic story of the time of Christ. A stirring tale of fighting and love by General Lew Wallace.
4. **THE SCARLET LETTER**; Nathaniel Hawthorne's masterpiece. Tells of the stern, early Puritan doings in America.
5. **ALDERSYDE**; a charming story of the Scottish border, written most graphically by Annie S. Swan.
6. **NEOMI: THE BRIGAND'S DAUGHTER**; the title explains itself. The novel is one of the most popular of that popular writer, S. Baring-Gould.
7. **UNCLE TOM'S CABIN**. An epoch making book, by Mrs. H. Beecher-Stowe. A tale of the slave days in America.
8. **THE FIFTH FORM OF ST. DOMINICS**; one of the best stories of school days in England. Bright, having plenty of incident. By T. Barnes Reed.
9. **THE SCHONBERG-COTTA FAMILY**; the best of the many charming works of Mrs. E. Rundle Charles.
10. **THE HOUR AND THE MAN**; Harriet Martineau's graphic description of the founding of the first negro Republic in San Domingo.
11. **ROBERT FALCONER**. Of the many stirring novels of George MacDonald, this has been universally adjudged the best.
12. **INNOCENTS ABROAD**. For genuine humor no one can surpass Mark Twain, and in this book he is at his best. No one who wishes to have a hearty laugh should miss reading it.
1. **THE EARTHLY PARADISE**; by William Morris. Stories from this great masterpiece of one of the greatest of present-day poets, told in prose with copious extracts in verse, by special permission of the author.
2. **THE INGOLDSBY LEGENDS**, by Thomas Ingoldsby (Rev. R. H. Barham), who easily holds first place as master of English humorous rhyme.
3. **CHILDE HAROLD'S PILGRIMAGE**. The book contains the second portion of Lord Byron's greatest masterpiece. It is more popular than the first, as it deals with the poet's wandering in better known lands.
4. **POEMS OF LIBERTY, PROGRESS & LABOUR**, by John Greenleaf-Whittier, the Quaker poet of America. He has been called the Poet Laureate of the Suffrage.
5. **WHITTIER'S POEMS**, contains his autobiographical poems and selections from the verses he wrote against slavery.
6. **THE LADY OF THE LAKE**, by Sir Walter Scott, is probably the best known romantic poem of the English language.
7. **LEGENDS AND BALLADS**. A selection of the best known legends and ballads in the English tongue.
8. **ST. GEORGE AND THE DRAGON**. That portion of Spencer's Faerie Queene which tells of the adventures of the Red Cross Knight.
9. **THE CANTERBURY TALES**, in which Geoffrey Chaucer tells of a pilgrimage from London to Canterbury five centuries ago.
10. **THE PLEASURES OF HOPE**, and other poems, by Thomas Campbell. The Scottish poet is chiefly known by his battle poems. The Battle of the Baltic, Hohenlinden.
11. **THE POEMS OF JOHN KEATS**. This "Poet of Beauty" lived but 25 years, and yet he was one of the greatest poets of the 19th century. All his best masterpieces are included in the volume.
12. **IRISH MELODIES** and other poems, by the greatest of Irish poets, Thomas Moore.

Send only 1s. 4d. (1s. 5d. if stamps), and the twelve novels or the twelve poets will be sent you by return. For 2s. 6d. the whole library of twenty-four volumes will be sent, post free.

THE MANAGER, the "Review of Reviews," Equitable Building, Melbourne.



Express.]  
Prime Minister Reid Raises Another Ghost  
Australia declines to be frightened by the Prime Minister's bogeys.



## ALL-METAL GATES

THIS GATE, which we denominate as our "N" gate, is made of STEEL TUBE without any Corner Joints. Mechanically braced in such manner that no sag is possible. The laterals are of two No 9 gal. wires cabled together. Hinges and Latch included in price. 21/- each, for 10 ft. x 4 ft. Any extra wires fitted at 1/- ea.

CYCLONE WOVEN  
WIRE & GATE CO.,

128 Franklin St., MELBOURNE.



### WHAT IS CATARRH?

CATARRH is inflammation of the lining membrane of the nose and adjoining passages. If this inflammation is not arrested it invades the passages which lead from the nose to the head, ears, throat and lungs. It injures the sight and hearing, destroys the sense of taste and smell, renders the breath offensive, breaks down the affected tissues, consumes the nasal cartilages, and rots away the small frontal bones of the skull. The discharge, passing through the lungs and stomach, causes dyspepsia, also consumption. Do you want relief and cure? If so, try our great remedy.

**RAMEY'S MEDIATOR** cures Catarrh, Catarrhal Deafness, Headache, Neuralgia, Coughs, Colds, Bronchitis, Asthma, Hay Fever, La Grippe, etc. Price, complete with 4 months' treatment by mail, 10s.

Write for Booklet, free, or send order direct to Star Novelty Co., 229-231 Collins-st. Melbourne.



### These Natural Home Cures

Of the Most Successful Hygienic Non-Drug Physicians of the World, are guaranteed to Cure a Greater Proportion of Cases Treated than all other systems, at a fraction of their cost.  
Particulars free by Post.

Proprietors: ACETOPATHIC INSTITUTE,  
ROYAL PARADE, PARKVILLE, MELBOURNE.

## THE PERFECTION TIMEKEEPER.

The WATCH of the HOUR.

ONLY 9/9 WORTH DOUBLE.

Carriage Paid to any Address.

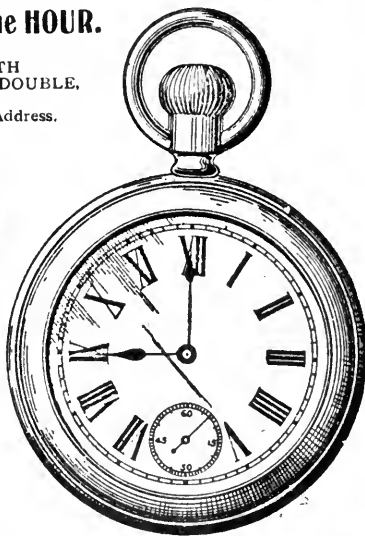
WE CAN PRODUCE hundreds of testimonials testifying to the thorough reliability of this Watch—the celebrated Watch of the Hour—world famous for its perfection in time-keeping. We guarantee it for 3 years. Why pay a high price for any gentleman's watch when for the ridiculously small sum of 9s. 9d. we will send this watch to any address, carriage paid?

This Watch will give you the same satisfaction as a twenty guinea article. The Watch of the Hour is keyless, short wind, faultless movements, hands adjusted by the stem, open face, covered with unbreakable crystal dust-proof case. The cheapest, latest, neatest and most up-to-date design Watch ever offered to the Australian public.

**OUR SPECIAL OFFER.**—With each order that reaches us within three months of the publication of this journal, we will present, without extra charge, a pretty gold design brooch for lady, or handsome scarf pin for gentleman, as may be desired.

Send Postal Note or Money Order of any State to

**THE SOLAR AGENCY,**  
360-362 Collins-Street, Melbourne.





Minneapolis Journal.]

Look Out for an Explosion.

France can't drop that dangerous cannon cracker any too quickly.



## THE WORLD'S EMBROCATION.

Gives Satisfaction, not Once or Twice, but ALWAYS!

Acknowledged by all who have used it to be absolutely the Best Remedy that has ever come into their hands.

## SOLOMON SOLUTION

Cures Speedily, Positively and Permanently.

ACHES,  
PAINS,  
SPRAINS,  
BRUISES,  
STIFFNESS,  
NEURALGIA,  
LUMBAGO,  
RHEUMATISM AND  
VETERINARY  
USE.

Cunningham, 4/12/03  
Messrs. S. COX & SON.

Dear Sirs,

It affords me considerable pleasure in stating that I have used Solomon Solution on a number of occasions which have brought about a rapid cure of a bruised shoulder, with the gratifying result that my mare is now perfectly sound and ready for hard work again. I shall have pleasure in bringing the remedy before the notice of horse owners.

Yours faithfully,  
E. HENDERSON,  
Carrier.

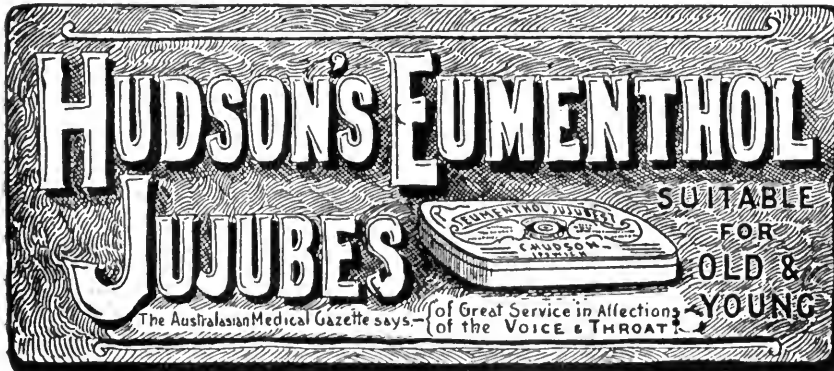
Every household should contain a jar of Solomon Solution. When you suffer pain, you will appreciate its value worth its weight in gold.

PRICE: 2/6 and 5/- per jar.

The 5s. size contains three times the quantity of the 2s. 6d. size.

Obtainable at all Chemists, Storekeepers and Saddlers, or from the Sole manufacturers:

**SOLOMON COX & SON, 422 Bourke St., Melbourne.**  
Postage 6d. each.



Their Antiseptic Properties prevent abnormal fermentation of the food, and are thus helpful in Indigestion and Dyspepsia.

Sold by all Chemists

Tins, 1/6, or post free on receipt of stamps, any province, from the **SOLE MANUFACTURER,**

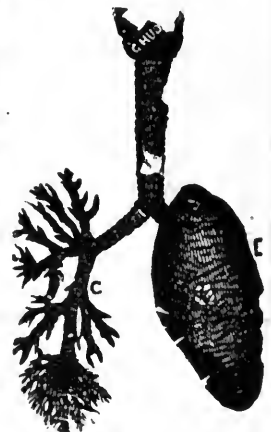
**G. HUDSON, Chemist, Ipswich, Queensland, Australia.**

SYDNEY DEPOT—5 and 7 Queen's Place.

Agencies in all the Australian States and New Zealand.

LONDON AGENT—W. F. Pasmore, Chemist, 320 Regent Street, W.

For the  
**VOICE,  
THROAT,  
LUNGS.**



- A. The Larynx, or organ of voice.
- B. The Trachea, or windpipe.
- C. The Bronchial Tubes of a dissected lung.
- D. A lobe of one of the lungs.



CERETA OFFER  
extended to  
December, 1906.

# £60 FREE!

CERETA OFFER  
extended to  
December, 1906.

THE FOOD  
THAT  
TELLS.

# Quaker Oats

THE OATS  
OF  
QUALITY.

Cut this Panel from the  
Save it and Read the



Front of the Package.  
Conditions below.

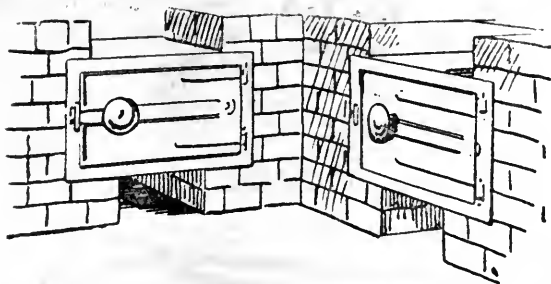
FIRST PRIZE, £25.

SECOND PRIZE, £10.

10 at £1.

THIRD PRIZE, £5.

20 at 10s.



No. 6.

A River  
in Victoria.



No. 7.

A Town in N.S.W.



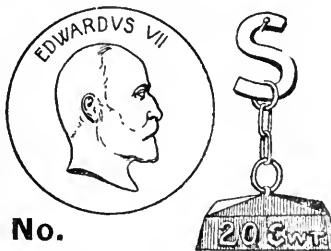
No. 8.

Mountains in W.A.



No. 9.

A Town in N.Z.



No.  
10.

A S.A. Politician.

Attached is a set of five puzzles. Any school child is competent to solve them. Different puzzles will appear each month during May, June and July, and the prizes will be awarded to the competitors securing the greatest number of points, one point being given for the correct answer to each puzzle. At the close of the competition the points will be totalled and the person securing the greatest number will be awarded £25, the second £10, the third £5, and so on until all the prizes have been allotted. In the event of a tie, the first and second prizes will be added together, and the amount equally divided. Competitors may have as many tries as they wish, but only one point will be given for the correct answer to each puzzle.

A Quaker Oats trade mark must be forwarded with each answer. It is not necessary to cut the advertisement out of the paper; each puzzle is numbered. State the number of the puzzle, and write the answer opposite the number. Names and addresses must be given in full and written distinctly.

The answers are known only to the head of the Advertising Department, and his decision will be final.

All replies received without the Quaker Oats trade mark, and all replies bearing insufficient postage, will be considered informal and thrown out.

Competition closes in Sydney 15th August, 1905.

Solutions of the puzzles and a list of successful competitors, together with the points secured by each, will be advertised in this magazine during September, 1905.

All Replies must be Marked.

"Quaker," and addressed to

**COLLIN & COMPANY**

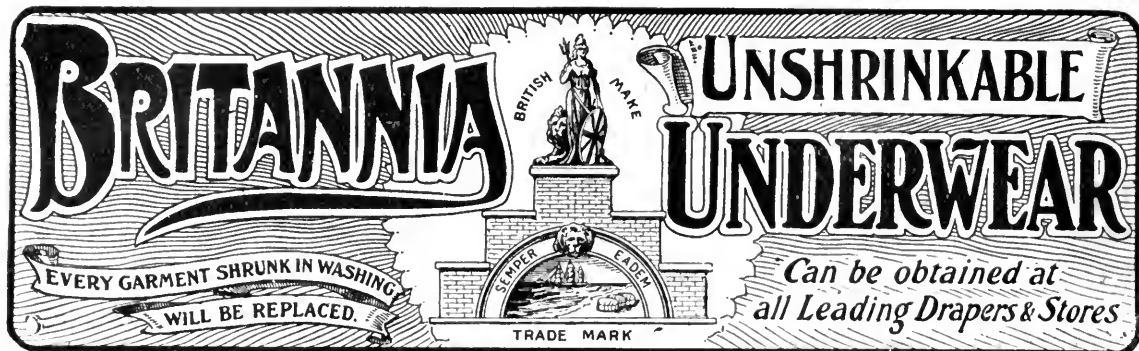
Pro., Ltd.,

50 Clarence St., Sydney.

N.S.W.

A Packet of QUAKER OATS will make 40 plates of Perfect Porridge.

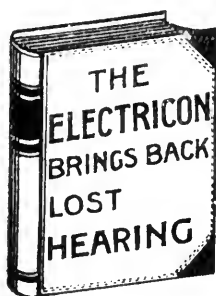
Quaker Oats is Cheapest in the end.



**BRITANNIA** **UNSHRINKABLE UNDERWEAR**

EVERY GARMENT SHRUNK IN WASHING WILL BE REPLACED.

Can be obtained at all Leading Drapers & Stores



## TO THE DEAF.

Sufferers from Deafness or Head Noises desiring a complete and permanent cure should write to The L. R. VERNON CO., 60 HUNTER-ST., SYDNEY, for this pamphlet describing an entirely new self-applied method, which will be sent post free on mentioning this paper.

## ALCOHOLIC EXCESS

Permanently cured at patient's own home in 3 to 7 weeks, by the recognised TURVEY TREATMENT, without inconvenience. Result assured. Success testified by officials of the Church of England Temperance Society Diocesan Branches, etc. Report of Public Test sent free. MR. THOMAS HOLMES, the famous Church of England Temperance Society Missionary, says: "Indispensable in my work." *The Chronicle* says: "A remarkable success." THE ONLY SYSTEM UNDER ENGLISH MEDICAL DIRECTION Write in confidence (or call 10 to 5) Secretary Turvey Treatment Co. Ltd., 19 Amberley House, Norfolk Street, Strand, London.

A PAMPHLET ON INFANT FEEDING AND MANAGEMENT (48 pages) FREE.

## The Allenburys' Foods.

The "Allenburys" Foods give Strength and Stamina, and supply all that is required for the formation of firm flesh and bone. They promote perfect health, and give freedom from digestive troubles and the disorders common to children fed on farinaceous foods, condensed milk, or even cow's milk.

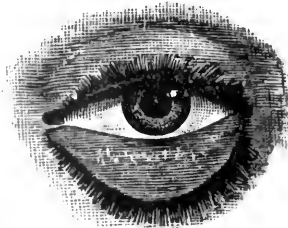
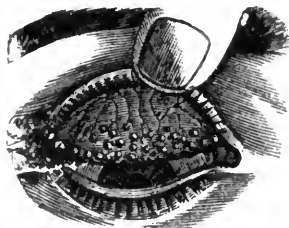
ALLEN & HANBURYS Ltd., LONDON, and 7, Spring St., SYDNEY.

Granular Lids.

CURED WITHOUT OPERATION.

Ectropian.

**T. R. PROCTER,** OCUList, OPTICIAN,  
476 Albert Street, MELBOURNE.  
A SPECIALIST IN ALL EYE COMPLAINTS.



T. R. PROCTER would remind his Patients throughout Australia that, having once measured their eyes, he can calculate with exactitude the alteration produced by increasing age, and adjust spectacles required during life without further measurement.

**PROCTER'S UNIVERSAL EYE OINTMENT** as a family Salve has no equal: cures Blight, sore and inflamed Eyes, Granular Eyelids, Ulceration of the Eyeball, and restores Eyelashes. 2/6, post free to any part of the States. No careful housewife should be without **PROCTER'S EYE LOTION**, more especially in the country places, as Inflammation is generally the forerunner of all diseases of the Eye. An early application would cure and prevent any further trouble with the Eyes.

Bottles, 2/- and 3/5, post free to any part of the colonies. Eye Baths, 6d. Stamps other than Victorian not accepted.



Minneapolis Journal.]

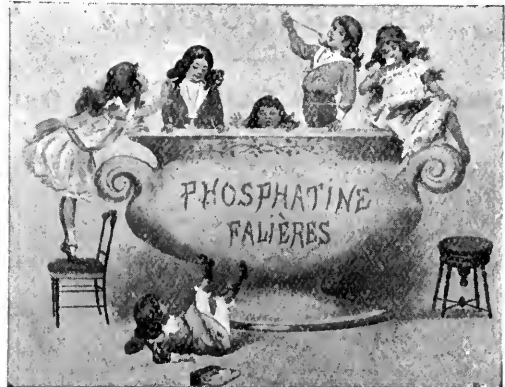
"Who

Cock Robin?"

## FALIERES' PHOSPHATINE

A VALUABLE ADJUNCT TO INFANTILE DIETARY.

Parents who would rear strong children, and avoid the troubles incidental to Teething, should use it



FOOD for INFANTS and INVALIDS  
OBTAINABLE AT ALL CHEMISTS AND GROCERS

FREE SAMPLE TIN on application to JOURNET & JOUBERT  
552 Flinders St., Melbourne,

## EVAPORATED INK IS CLEAR WASTE.

Ink pots waste Nine-Tenths of the Ink; a

## 'SWAN' Fountain Pen

Writes every drop  
on the Paper.

Sold by all  
Stationers,  
Jewellers,  
and Im-  
porters.

'SWAN'  
PENS

are "Gilt  
Edge" Invest-  
ments yielding  
big dividends  
of satisfaction.

Catalogue post free from

**Mabie, Todd & Bard,**  
93, CHEAPSIDE, LONDON, E.C.

For saving—  
TIME,  
LABOUR, and  
MONEY,

## SYMINGTON'S EDINBURGH COFFEE ESSENCES

Make COFFEE  
equal to that  
prepared direct  
from Coffee Beans.

# THE WELSH REVIVAL.

**ORDER QUICKLY.**

**Second Edition Fast Running Out.**



EVAN ROBERTS,  
The Leader of the Great Welsh Revival.

**Important Intimation**

TO

**MINISTERS, LAYMEN, CHRISTIAN  
ENDEAVOUR SOCIETIES,**

AND

**OUR READERS GENERALLY.**

News of this marvellous Revivalistic Outbreak in the Principality of Wales has flashed to the four corners of the earth. Its wonderful birth and its triumphant progress mark it as one of the great era-making crises that at various periods in the world's history have occurred and turned the current of human events.

In order to study the movement and to personally try to gauge its real value, Mr. W. T. Stead paid a visit to Wales and closely watched the visible actors in the Great Spiritual Revolution—the preachers, the singers, and the audiences. His impressions and comments are given in a 64-page booklet, published at **1d.** only, procurable from the "Review of Reviews" Office, Melbourne. No finer method of awakening interest in the movement, or of kindling a similar fire in the breasts of congregations can be found than by scattering this

booklet broadcast. One cannot read it without feeling the breath of Spiritual Power, and, just as in the Revival itself, the human instrument is forgotten while the spirit becomes dominant, so in reading this Booklet the author is lost in the message. Breaths of the spiritual breeze that is blowing with such freshness in far-off Wales have already been felt in Australasia. Probably the breath would increase to a "rushing wind" if the message of the Wales Revival, as conveyed in this Booklet, were properly understood. Everyone should read it. Might not Ministers, Church Officers, and Christian Endeavour Societies buy quantities and distribute them to their congregations, or from house to house?

**Send 1½d. Stamps for Sample Copy, or 3d. for 2 copies—one for yourself and one for a friend.**

**For Orders over one dozen add 3d. per dozen for postage. SEND ORDERS IN AT ONCE.**

**THE MANAGER,**

**"REVIEW OF REVIEWS FOR AUSTRALASIA,"**

**EQUITABLE BUILDING, MELBOURNE.**

**RESULT OF . . .****Advertising Competition.**

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We are glad to be able to announce this month the result of our Advertising Competition. As we stated in a previous issue, we left the closing of the lists as late as possible so as to allow our subscribers in the remotest parts of the States, and New Zealand, to send in the finals. As a matter of fact, lists have been received right up to the date of our going to press. The number of replies has far exceeded our anticipations, and the keen interest which was taken in it by the "Review" subscribers makes us seriously consider whether another high-class competition would not be much appreciated. Several of our subscribers came very near the correct solution. Indeed, it was surprising to see how nearly the tastes of our readers ran in the same groove. The chief interest, however, lay in the fact that in very many cases the choice of the 12 in each month was very similar, except that the names were not arranged in the proper order. The winners are—

**FIRST PRIZE—£15.**

**Mr. D. McArthur, Howe Crescent, South Melbourne.**

**SECOND PRIZE—HIGH-CLASS WERTHEIM SEWING MACHINE.**

**Mr. W. Harker, Mont Albert, Auckland, New Zealand.**

**THIRD PRIZE—CAMERA.**

**Miss D. Sutherland, Studley Park Road, Kew.**

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The advertisements in each month were gone over carefully by Mr. Hugh Paton, the well-known Melbourne advertect. Mr. Paton is eminently qualified to act as a judge, as in that city he does the largest business of anyone in his line of advertising adviser and expert. The issues of the "Review" for the twelve months of the competition were placed unreservedly in his hands, and the lists submitted by him are the result of his unbiassed judgment.

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**The Judge's Lists will be Published in the July Issue  
of the "Review."**





**Absolutely Cure**  
 BILIOUSNESS.  
 SICK HEADACHE.  
 TORPID LIVER.  
 INDIGESTION.  
 CONSTIPATION.  
 FURRED TONGUE.  
 DIZZINESS.  
 SALLOW SKIN.

# There's SECURITY in CARTER'S LITTLE LIVER PILLS

They TOUCH the **LIVER**  
 Be Sure they are

Small Pill. Small Dose. Small Price.

## CARTER'S

## FREE LADIES' AND GENT'S Watches and Chains, Birthday RINGS

Brooches, Curb Chain Bracelets—**FREE**. A Solid Gold Ladies' or Gent.'s Watch costs from £5 to £10. Don't throw your money away. If you want a watch that will equal for time any solid gold watch made, send us your name and address at once, and we will send you a box of our famous New Life Electine Vegetable Pills to sell at 1/- a box—a grand remedy and cure for all impure and weak conditions of the blood, kidney and liver trouble, a cure for constipation and weak nervous disorders, a tonic and a life builder. Our pills are genuine, and are carefully manufactured from the very best drugs. They are easy to sell. Send us your order at once, and we will send you the 8 boxes, postage paid. When sold you send us our money, 8/-, and we will send you your prize. We are giving these watches and other prizes to quickly introduce our pills, and when you receive your premium we ask you to show it to your friends. This is a grand opportunity to get a fine Watch for free. Send us your name and address at once. You take no risk.

**ELECTINE MEDICINE CO., No. 4 Ash St., SYDNEY, N.S.W.**

### A Few Remarks from the Department of Public Health.

Head Office, Wellington, N.Z., 16th May, 1905.  
 Gentlemen,—I have to acknowledge receipt of your formulae of "Electine Kidney Bean," "New Life, Blood, Tonic and Nerve Pill," "Electine Little Liver Granules," and "Electine Cold and Headache Tablets." I am glad to see that you are not ashamed to put your formulae on the outside of each box. I have the honor to be, gentlemen, your obedient servant,  
 The Electine Medicine Co., Ash St., Sydney, N.S.W. Dr. J. W. MASON, Chief Health Officer.





Minneapolis Journal.]

No Race Suicide Here.

MRS. JACK RABBIT: "Now, children, you must look your best, and be good bunnies; the president has come all the way from Washington to see what a fine, growing family we have."

## GOOD HAIR FOR ALL.



BEFORE USE.



AFTER USE.

## HOLLAND'S MARVELLOUS HAIR RESTORER

Has gained a world-wide reputation for arresting the premature decay, promoting the growth, and giving lustre to the hair. If your hair is falling off, try it. If it is thin, try it.

Price 3s., 4s., 5s. Postage 9d. extra.

### HOLLAND'S PARASENE,

For Eczema, Ringworm, and all Parasitical Diseases of the Head, and for making Hair grow on Bald Patches.

Price 5s Postage 9d. extra.

HOLLAND'S NATURALINE, for restoring Grey Hair to its original colour.

Acts quickly, naturally, and effectively. Price 5/6. Postage 9d. extra.

Consult E. HOLLAND for all Diseases of the Hair.

Sold by all Chemists and by Washington Soul & Co., Pitt-st., Sydney

E. HOLLAND, Hair Specialist,  
193 COLLINS STREET, MELBOURNE.

"A PERFECT Food for Infants."

MRS. ADA S. BALLIN,  
Editress of "Baby."

Over 70 Years' Established Reputation.

# NEAVE'S Food

For INFANTS and INVALIDS.

"Very carefully prepared and highly nutritious."—  
LANCET.

"Admirably adapted to the wants of Infants and young persons."—SIR CHAS. A. CAMERON, C.B., M.D.  
Ex-President of the Royal College of Surgeons, Ireland.

USED IN THE  
RUSSIAN IMPERIAL NURSERY.

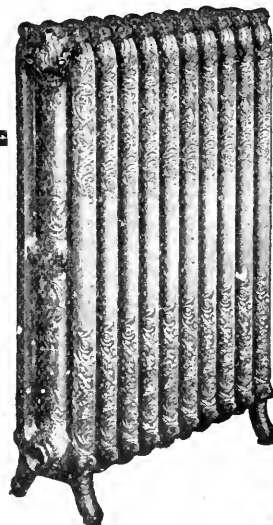
## GOLD MEDAL

Women's International Exhibition,  
London, 1900.

Manufacturers: JOSIAH R. NEAVE & CO.,  
Fordingbridge, England.

## NICE & WARM.

THE AMERICAN  
RADIATOR CO.'S  
RADIATORS  
AND BOILERS.



ARTISTIC, HEALTHY, EFFICIENT. NO SMOKE, DUST OR ASHES TO DAMAGE THE FURNITURE. SAVES FUEL. ONLY ONE FIRE NEEDED TO WARM THE HOUSE, AND THAT A SMALL ONE. COME AND SEE THEM FIXED AT OUR OFFICES.

AGENTS:

JOHN DANKS & SON Prop. Ltd.,  
391 Bourke Street, Melbourne.

# HEARNE'S BRONCHITIS CURE

THE FAMOUS REMEDY FOR

Has the Largest Sale of any Chest Medicine in Australia.

## COUGHS, BRONCHITIS, ASTHMA AND CONSUMPTION.

Those who have taken this medicine are amazed at its wonderful influence. Sufferers from any form of Bronchitis, Cough, Difficulty of Breathing, Hoarseness, Pain or Soreness in the Chest, experience delightful and immediate relief; and to those who are subject to Colds on the Chest it is invaluable, as it effects a Complete Cure. It is most comforting in allaying irritation in the throat and giving strength to the voice, and it neither allows a Cough or Asthma to become Chronic, nor Consumption to develop. Consumption has never been known to exist where "Coughs" have been properly treated with this medicine. No house should be without it, as, taken at the beginning, a dose is generally sufficient, and a Complete Cure is certain.



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Elsternwick, Victoria.

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Yours, &c.,

F. C. VIAN.

P.S.—I purposely refrain from giving you the name and address of the person specified.

F.C.V.

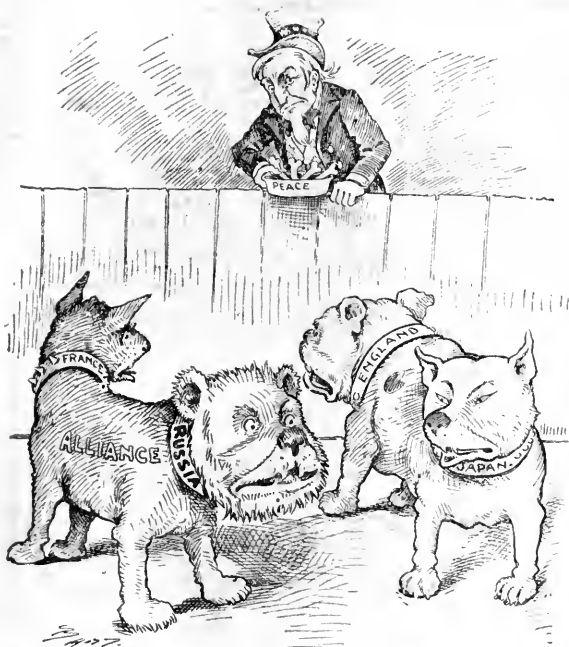
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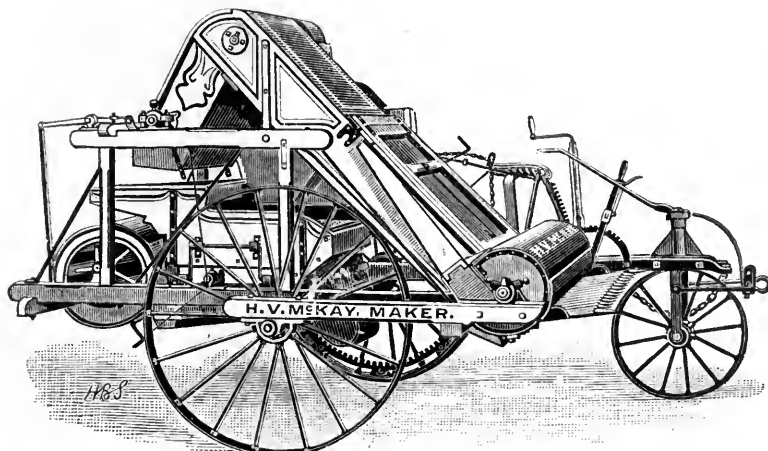
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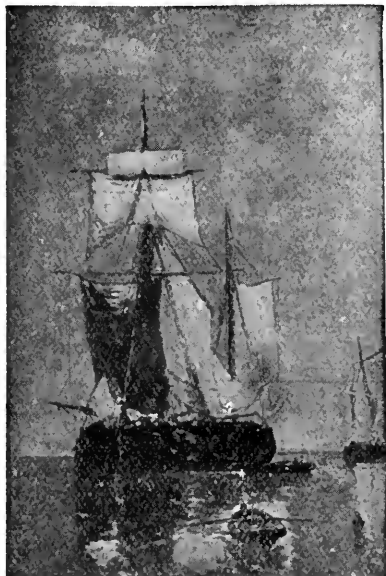
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(ANNUAL SUBSCRIPTION, 8/6.)

EDITOR-IN-CHIEF :

W. T. STEAD.

AUSTRALASIAN EDITOR

WILLIAM H. JUDKINS.

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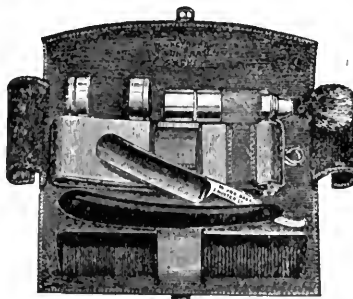
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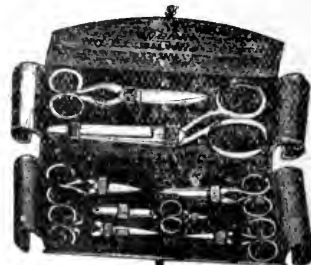


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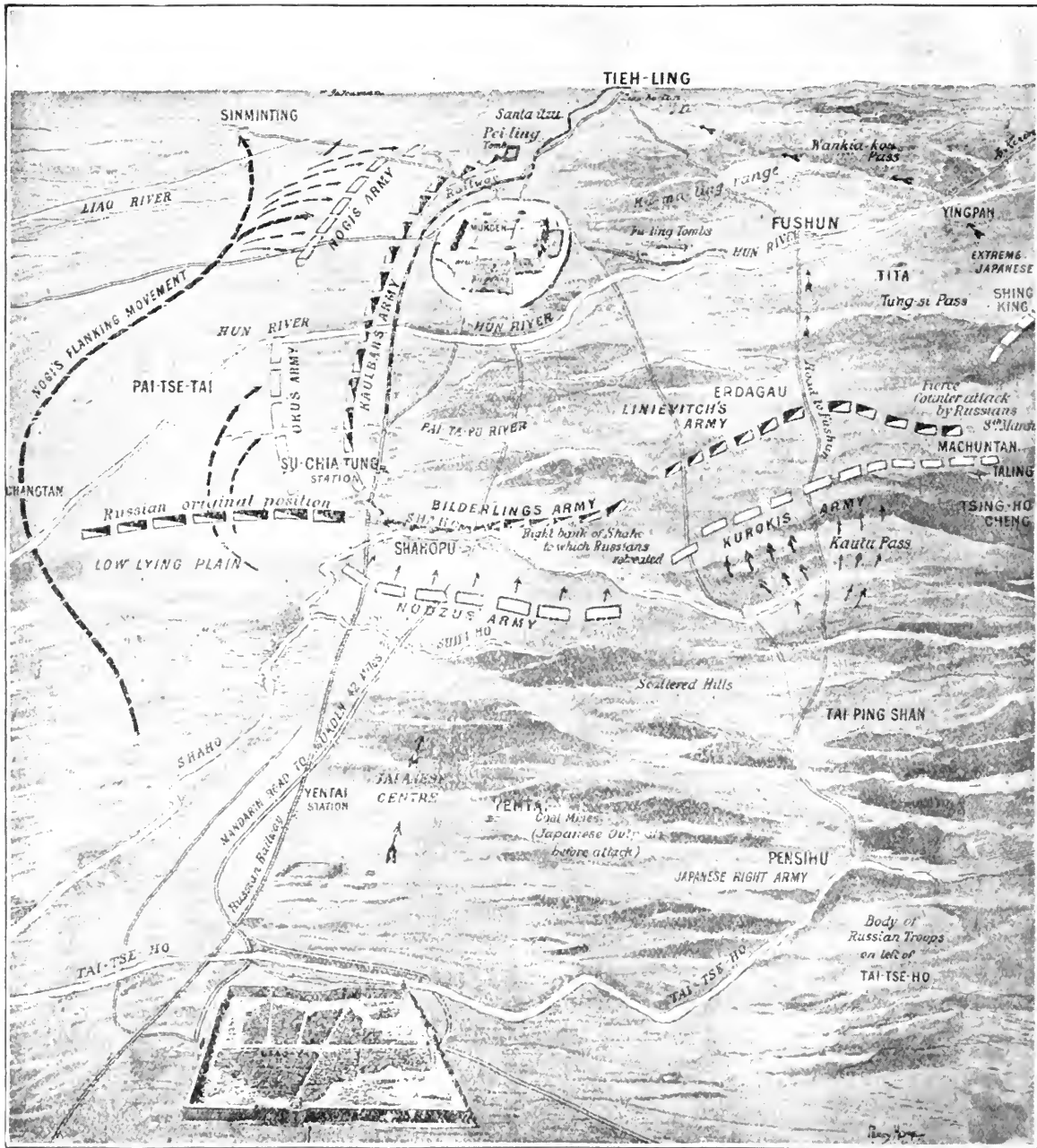
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*The Sphere.*

### Bird's-eye View of the Great Battle round Mukden, the Capital of Manchuria.

(Drawn from sketch maps and particulars supplied by a correspondent familiar with every road in the country.)

The main positions of the Japanese and Russian forces are shown on the above map as they appeared at the opening and middle stages of the great contest for the capital city of Manchuria. During the last days of February the centre of the Russian army rested on the Sha-ho; its right wing extended to the village of Changtan. The left wing of the Russian army, under General Linievitch, extended north-east to Erdagan among the more mountainous region of the battlefield, which measured some 120 miles across. The first offensive movement began with the attack upon Tsing-ho-cheng and the Taling. The seizure of this pass had drawn General Kuropatkin's attention to his left, and while thus engaged General Nogi passed round to the south of Changtan and seized a position on the Simminting to Mukden road, while the cavalry occupied Simminting itself. By March 6 the Russian right had been forced back parallel to the railway as shown above. General Kuroki had advanced along the Pensih-Fushun-road, defeating General Linievitch at Erdagan. On the Japanese extreme right a large force deployed through the mountains, capturing Yingpan. General Kuroki advanced towards Fushun, and General Nogi managed to throw a force across the main railway to Tieling; the Russian centre was therefore forced into a disastrous retreat from the Sha-ho, encountering attacks from Nogi's force, which attempted to bar the way on the railway.



# THE REVIEW OF REVIEWS

## FOR AUSTRALASIA.

EQUITABLE BUILDING, MELBOURNE.

### THE HISTORY OF THE MONTH.

MELBOURNE, June 10th.

#### Empire Day.

The heartiness with which Empire Day was celebrated throughout Australasia should most effectually silence those croakers on the other side

of the world who are so fond of representing Australians as waiting anxiously for an opportunity to separate from the old land, eagerly straining, like hounds on a leash, to detach themselves from her and go off joyously careering on a course of their own. Australia and New Zealand were en fête, and although the day was not observed in Australia as a public holiday, it might just as well have been, and probably will be in future. The cities and towns were under a smother of bunting. In the schools the movement was enthusiastically taken up. The children were gathered together, patriotic speeches were given, the old flag saluted, and the day given up to enthusiastic appeals on behalf of the nation. The tone of the speeches was generally high. While there was, in some cases, rather too much appeal to the militant spirit, and too constant reference to the sentiment that finds expression in the too familiar terms of "boys of the bull-dog breed," there was yet a better, saner, and stronger expression of feeling that was refreshing, and that emphasised the qualities that go to make a nation great.

#### The Strength of Australian Sentiment.

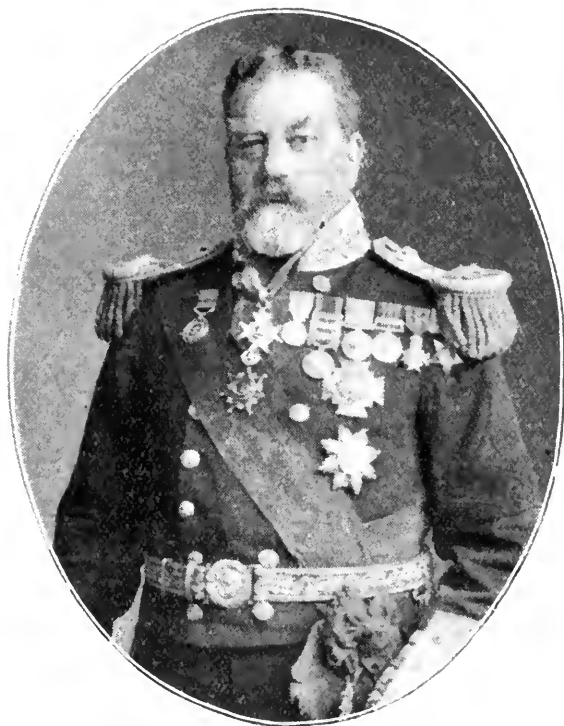
With its headquarters in Sydney, there is a vigorous branch of the British Empire League, for whose existence the Rev. Canon Boyce, of

that city, is mainly responsible, he having been the first to suggest the idea as far as Australia is concerned. No greater advocate of peace and of the principles that constitute real greatness; no sturdier

warrior for internal reforms lives in Australia. The aim of the League is primarily to cultivate a stronger friendship than ever between every section of the Empire, to cement the ties already existing by the cultivation of the best in every part of the Empire. As far as the Colonies here are concerned, this is an easy task. Visitors may well be pardoned if, striking one of our festive Empire days, or present at a patriotic meeting, they believe that patriotism is more manifest than in Britain. To most Australians, separated from the mother country by twelve thousand miles, there is a glamour about her which represents probably vastly more than under the best of circumstances is warranted. Nevertheless, it is there, and the Old Land stands in the Colonial mind for all that a great Mother Land ought to be, sadly though she sometimes falls short of it. Even though in a hundred ways of progress she is years behind her children, she is yet the Britain of history, the land from which their parents sprung, an enchanted land—the home of the Monarchy, of the late Queen (whose memory every Colonial reverences from the bottom of his heart, and who is responsible for much of the warmth of feeling), of the great British Parliament, badly though it errs at times (strange vagary of logic in the mind of the most radical of democracies). And this stands for more than those who have never left the Home shores imagine. There is the sentiment, at any rate, so strong that it needs no fiscal ties to make it stronger.

#### A Loftier Ideal Still.

But the Empire League and other educators of public opinion have much to do in the moulding of the minds of the children, and in the cultivation of the noblest conception of the British Empire. There are those amongst us who still



Sir Harry Rawson  
(Governor N.S.W., Patron).



Sir Fredk. H. Darley  
(Lieut.-Governor, N.S.W., Patron).

#### CHIEF OFFICERS OF THE BRITISH

##### West Australian Aborigines.

foolishly imagine that the secret of Britain's greatness is her vast naval and military systems, and who leave out the necessity for the only substantial and enduring qualities that will make or maintain greatness. Britain, or rather the English-speaking race, for we need to broaden our view, as the prophet of integrity, of freedom in the best sense of the term, is the ideal to be aimed at, a freedom that permits no grinding poverty, no inequality of opportunity, no national sins in the shape of the gambling evil, social impurity, the liquor and opium traffics; a freedom that enables the good to thrive without let or hindrance, and that crushes vice; that lifts up the poor and fallen, and throws down the ruthless monopolist; that sees the peril of militarism and desires the race to be the in-bringer of universal peace and world-wide brotherhood. These are the ideas that should be the seeds scattered broadcast in the minds of the school children on Empire Day. We wish there had been more emphasis of the fact that goodness is the only reliable foundation of a nation's greatness, that "righteousness exalteth the nation"; but are thankful for the many who boldly and fearlessly brought that aspect into the light. Next year there will be more.

Everyone will be delighted to know that the West Australian Government has issued new regulations concerning the treatment of that State's aborigines. The regulations are based on Dr. Roth's report, and will undoubtedly result in a removal of a great deal of the injustice that the natives previously suffered. An instruction has been issued to the effect that members of the police force are prohibited from rendering assistance in compelling the return of natives to employers when such natives are not employed under legal contract, and to give every facility for written contracts being made between them and employers. It has also instructed the police to report to a Justice of Peace for protection of aborigines the fact of any aboriginal being employed without a contract. Action is also to be taken to prevent the landing of Asiatics from pearling boats in parts frequented by aborigines, to prevent aboriginal women and girls going on board pearling boats, and to use the utmost vigilance in the detection and prosecution of offences against morality where girls are concerned. Aborigines are not to be arrested for cattle-stealing except when direct evidence is available, and when they are



Hon. Bruce Smith, K.C., M.P.  
(President).



[Newman.] Rev. Canon Boyce  
(Vice-President and Initiator of the Movement). [Photo.]

### EMPIRE LEAGUE IN AUSTRALIA.

found with beef in their possession, and are charged with unlawful possession of it, only those who are found with the property are to be arrested. Moreover, no unnecessary witnesses are to be brought in, and female witnesses are never to be brought when male witnesses will suffice. Rations purchased by the police force for native prisoners are to be paid for by vouchers. The recommendations by Dr. Roth with regard to the distribution of rations are also to be enforced, and in connection with the prisons, the use of the neck and ankle chains is to be prohibited. These instructions are certainly healthy, and, if properly carried out, should most effectively prevent the possibility of any further ill-treatment of the West Australian native race.

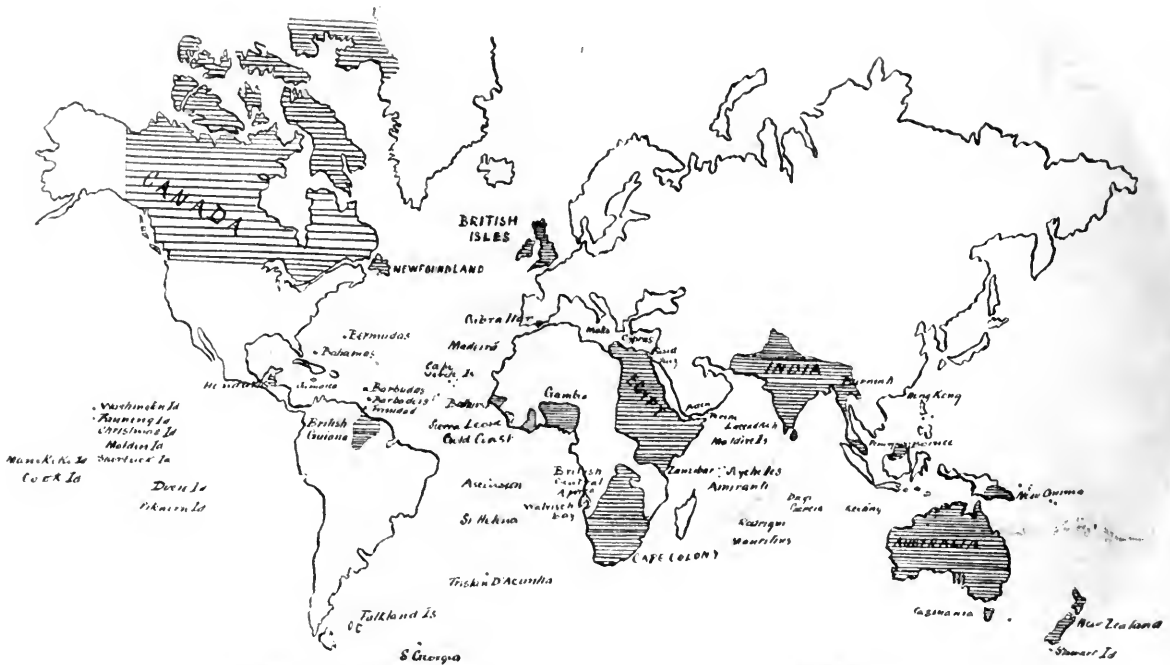
### New Zealand Shops and Offices Act.

New Zealand is a good deal troubled over the Shops and Offices Act, which was passed by the last session of Parliament to bring about a uniform closing of all places of business. It will be remembered that it proved so unpopular that the law was not administered, and was practically held

in suspense, pending an action in the Law Courts, which have pronounced against the shopkeepers. Now that this has been done a section of the business people is clamouring for the enforcement of the law, and the Government is in somewhat of a pickle. If it be enforced, as every law ought to be, the tumult will be great. It is, however, probable that the measure will be very considerably modified when the session opens. But in the meantime, a very difficult position opens up for the Premier. Unpopular though an Act be, he cannot, as the Chief Administrator of the law, wink at its breakage. The probability is that he will let matters slide, as well as he can, until Parliament has an opportunity of again declaring its will in the matter.

### New Zealand Matters Generally.

Mr. Seddon is again in the happy position of being able to declare a surplus. He has announced that on the year's transactions New Zealand is £761,036 to the good. Because of the inflated state of the exchequer, he proposes to increase Old Age Pensions to 10s. a week, involving an additional



Map Showing the Extent of the British Empire on Empire Day, 1905.

annual expenditure of £94,000. New Zealand is wonderfully blessed. Its bountiful rainfall ensures for it what Australia can never expect—a constant unbroken succession of good seasons. With anything like liberal laws, New Zealand could not do other than progress, and this to a very large extent she has done. A good deal more interest is manifested in political matters than has been the case for a long time. Political interest seems to be awakening, and the coming elections are being looked forward to with more than ordinary interest. Mr. Seddon seems as popular as ever, and yet there can be no disguising the fact that the Opposition leader, Mr. Massey, is getting a most wonderful reception as he goes up and down the country delivering political addresses. For a long time, the New Zealand Opposition has been a quantity almost too small to be reckoned with. Sir William Russell never, to use his own expression, took off the gloves, and while he was a perfect example of suavity and good manners, he never was able to infuse a fighting spirit into his party. But Mr. Massey seems to be kindling a large amount of enthusiasm, and in face of this fact, and that the last two by-elections have gone against the Government, it is impossible to forecast a probable result of the elections at the end of the year. The entry of the Scripture Instruc-

tion question, and the renewed interest which is being shown in the question of land tenure, go to complicate the situation. That Mr. Seddon recognises the gravity of the situation is evident from the keen interest he is taking in electioneering.

#### The New Zealand High Commissionership

The New Zealand High Commissionership seems to be going abegging. It was practically constituted for Mr. Seddon, whose failing health seemed to his supporters to render such a course necessary; but he has now somewhat recovered in health, and has emphatically said that he has no intention of taking it up. The only other person in New Zealand who is really eligible for it from the Government side is Sir Joseph Ward, but, in view of possible contingencies, he is hardly likely to throw away his political chances in New Zealand to vegetate in London. The man who really ought to get the position, and who would fill it best, is Mr. W. P. Reeves, the colony's representative in London. He has most ably filled that position for a long time, and no man is more suitable for the post. There is arising a general cry for the filling of it, and Mr. Seddon would be wise to get the matter settled as quickly as possible.

**The Government Programme.**

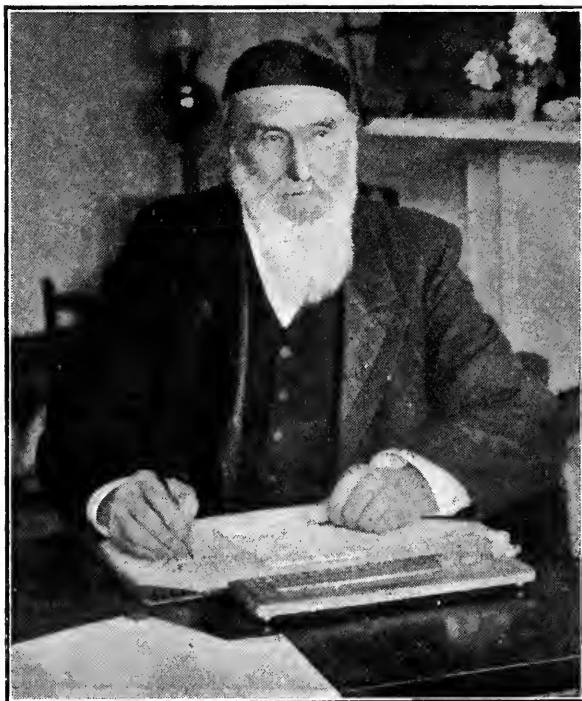
The New Zealand Government announces a fairly comprehensive policy. Briefly it is as follows:—  
Civil service superannuation scheme.

Extension of land for Settlement Act, and purchase of land for workmen's homes and erection of buildings. Utilisation of natural motive power. Increase of teachers' salaries, and salaries to be paid on a fixed basis, irrespective of attendance. Individualisation of native land titles. Royalties on timber and flax to be made local government revenue. Home nursing for workers' wives and families. Housing of workers and reduction in the cost of food and rent. Limitation of land holdings to be as follows:—  
Rural holdings, not to exceed 5000 acres of first-class land, 10,000 acres of second class, or 20,000 acres of third class; urban and suburban holdings by persons or companies not to exceed 10 acres in extent and £50,000 in value. With these limitations, the State to have the right to take any land at 10 per cent. over the owner's valuation. Advances to Crown lessees up to three-fifths of the tenant's interest.

**General Federal Politics.**

Matters political are in very much the same condition as they were at the date of our last writing.

Mr. Reid is still actively engaged in fighting "Socialism," but his faithful henchmen look as longingly and wait as wearily as ever for some indication of definiteness and clearness in his speeches. From one point of view matters certainly do look a little more hopeful for his party. The threatened secession of Mr. Bruce Smith is not likely to come off after all. Mr. Smith boldly declared that unless Mr. Reid "adopted a more aggressive attitude" against Socialism, he would go off on a course of his own. But a change has come o'er the shadow of the dream. Mr. Reid is as indefinite as ever, but Mr. Smith, with an exceedingly lamb-like docility has given an assurance to his constituents that he is not going to divide the party. Either he spoke in the first case a little prematurely, or the Party has exercised pressure. There are signs of a possible union between the forces behind Mr. Deakin and the Labour Party, and as Mr. Deakin will be giving a political speech this month, events may take a more definite shape before the session opens. He is the man who can lead the Liberal forces, and the one to whom the Commonwealth



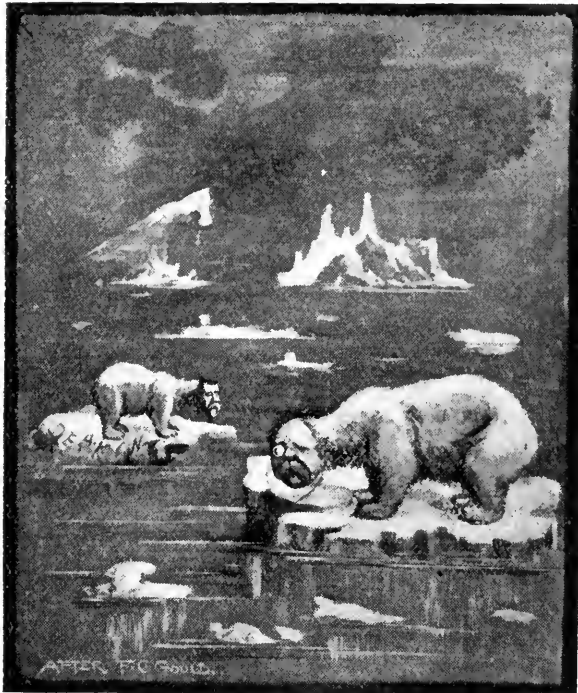
George Gay, Esqendon.]

[Photo.

Rev. Lorimer Fison, D D.

(See page 596, Books of the Month.)

looks. The most notable events in the political world have been the by-election in Queensland and the general election in South Australia, both for the State Parliaments, and which are noted elsewhere. The returns seem to indicate the utter futility of the crusade against the term "socialism" simply as such. Something more tangible is needed. As we have said, the term "anti-socialism" is so vague and meaningless that it only attracts contempt, and cannot possibly succeed because of its visionary character. The fact of the matter is that under whatever name it may appear, the people of Australia generally are committing themselves to a policy of progression, and are heartily sick of the stagnation of the Conservative Party. It is not so much a question of names as one of actual progress towards necessary every-day reforms. The state of mind exhibited in South Australia towards the Legislative Council should make similar bodies in other places see that their houses are put in order, for an unmistakable proclamation like that of the South Australian elections is a handwriting on the wall which no sensible person can ignore.



Bulletin.]

#### Drifting Apart.

#### South Australian Elections.

The South Australian Government is very much in the same position as that of the late Russian Fleet, it having suffered an annihilation almost as complete as the now historical company of ships lying battered off the Japanese coast. The Government ranks have been rent asunder. They will have a following of only a very few members. The Attorney-General's defeat was disastrous and even humiliating. The Liberals and Labour Party, working together, have simply swept the board. The Labour Party did an exceedingly wise thing in that it did not run candidates against men of declared liberal principles. Thus interest did not unnecessarily conflict, and the probability is that, although Mr. Butler will meet Parliament, the Leader of the Opposition, Mr. Price, will oust him and form a strong Government made up of the two parties mentioned. The chief points of reform were the democratising of the Upper House franchise, and the compulsory re-purchase of lands. The Conservative Party opposes both of these. The Liberal Party was in favour of a £15 franchise (the present one is £25), and the Labour Party would abolish the Upper House, or have an adult suffrage; so that if the two latter parties coalesce, some reform

of the Upper House is sure to eventuate, and it will not be before it is needed. That it is necessary will be evident when it is remembered that the present South Australian Legislative Council represents only two-sevenths of the people on the rolls. All through the States the Upper Houses need galvanising into activity and progressiveness. A large number of prominent Labour men from other States went over to Adelaide to assist their comrades in their fight, and a bitter cry was raised against this. But there is certainly nothing to be said against any section of the community doing what it can to assist its fellow-thinkers, and, moreover, the other party made full use of Mr. Reid during his visit to the State.

#### West Australian Ministry.

The West Australian Ministry has been reconstructed, and is now composed as follows:—Premier and Colonial Treasurer, Mr. H. Daglish; Minister of Mines and Railways, Mr. W. D. Johnson; Colonial Secretary and Minister of Agriculture, Mr. J. M. Drew; Minister for Justice and Labour, Mr. R. Hastie; Minister for Lands and Education, Mr. T. H. Bates (now Chairman of Committees); Minister of Works, Mr. P. W. Lynch; Honorary Minister, Mr. P. J. Angwin. According to the Premier, the reconstruction has been carried out in order to allow more time being given to the various departments by their heads. It is evident there is no disagreement among the members of the Ministry.

#### Australia's Drink Bill.

The tremendous amount of money expended by Australians in strong drink is generally supposed to be great, but it may startle a great many people to know that the annual alcohol bill for the whole Commonwealth stands at about £14,500,000. Reformers are sometimes charged by the misinformed with exaggeration, but the amount of distress and national loss which lies behind this can hardly be expressed in too forcible terms. Against this, only £7,250,000 was spent last year in bread, £3,750,000 in sugar, and £2,000,000 in tea and coffee. The question comes home to one with startling suddenness when he is told that the drink bill for last year would cover the whole cost of the Commonwealth Government, and would run all our railways, and pay for all our education as well. Considering that we are only a young nation, it is high time that the question of the continuance of the liquor traffic should be put into



the hands of the people for their determination. Figures like these cannot but arrest thought, and while the splendour of the British Empire is uppermost in men's minds in consequence of Empire Day, it is as well to remember that a drunken nation can never be a truly great one, and that if Australia desires to persist in helping to make the Empire what is really ought to be, she must put the liquor traffic out of her borders. No truly great nation can be built up on alcohol.

#### **The Federal Court Dispute.**

The regrettable dispute between the High Court judges and the Federal Attorney-General still continues. The difficulty first arose through the Attorney-General refusing to sign certain travelling vouchers on the ground that they were unnecessary and unauthorised, and urging the limitation of the sittings of the Court to Melbourne and, perhaps, Sydney, and the matter has now gone so far that the judges have made a statement from the Bench, and, to a certain extent, given the public insight into what is going on. There remains, however, some confidential correspondence which has not yet been published, and the judges urge that this should be published, and that it will place their position in a most favourable light. The Attorney-General does not believe in a peripatetic Court. He is niggardly about small items of expenditure. But until the Federal capital is established, a peripatetic Court would do a great deal towards cementing Federal ties between the States, and while rash expenditure is always to be deprecated, it is quite possible to run to the other extreme, and, by parsimoniousness, to degrade the position and the independence of the Court. Sir Josiah Symon has wrongly adopted a tone of authority, which the Federal Court cannot, with dignity, countenance. It is of the utmost necessity that a Court of Justice should be unfettered and free from all political influence, and the general community is of opinion that the Attorney-General has very foolishly and rashly precipitated the trouble which, with a little tactfulness, he might have avoided. Moreover, it was only ordinary justice that the Federal Court should have a matter over which there was likely to be some friction settled in a business-like way, and without any trouble. The difficulty will still further complicate the Ministerial situation, for it is understood that a great many followers of the Government are absolutely opposed to the high-handedness of the Attorney-General in the matter. The next ses-

sion of Parliament should make the privileges of the judges so clear that no temporary firebrand Attorney-General may be able to vent his feelings upon the judicial Bench for the mere pleasure of provoking a row.

#### **Immigration Restriction and a Blind Visitor.**

The mind of the Federal Government has been somewhat exercised over the foolish and arbitrary action of the Customs officials at Hobart, in connection with the blind gentleman, Mr. McIntosh, who is making a tour of the colonies. The incident has been quoted as illustrating the folly of the Immigration Restriction legislation of the Commonwealth. But whatever views may be held upon that particular piece of legislation, this incident cannot be used as an argument against it. It is evidently a piece of foolish blundering on the part of the Hobart officials, and it is to be hoped that in other lands the incident will not be used in a wrong way, as the judgment of the whole Commonwealth is universally against the action of the officials.

#### **The War in the East.**

The great event which the world has been waiting for with bated breath has at last come. The expected has come to pass. The Baltic Fleet lies shattered, and the power of Russia on the sea is gone. The carnage has been frightful, and one can hardly speak without tears of the thousands of brave men who have unnecessarily gone to their doom. As far as Australia is concerned, a deep note of pity has been struck at the thousands of lives that have been foolishly and senselessly sacrificed. Russia's naval power is a thing of the past, and the heart of the civilised world, not even excepting Russia, must be throbbing with a desire for peace. The horrors of this war should tend largely to make it a final one in the history of the world, and lead the nations to see the utter folly and wickedness of slaying one another. The spectacle of the Baltic Fleet moving, for weeks and weeks, steadily to its awful doom, is tragic. What the result of the defeat will be no one can foresee. If the Russians hold out, ultimate defeat seems inevitable. Surely the universal prayer will be, not only that the war in the East may be ended, but that the strife in Russia may also be stopped by the Tsar granting to his people the rights and the privileges of popular government that every community ought to possess.

LONDON, May 1st, 1905. BY W. T. STEAD.

### Light at Last.

At last there is light dimly visible in the Cimmerian gloom which has so long hung over Russia like a pall. It is but a faint light, but it pre-sages the dawn. The military situation seems to be as bad as ever, the financial position shows no improvement, domestic affairs seem to be almost desperate. No great man capable of command has emerged from the millions. But at long last the conviction seems to be dawning upon the Russian mind that the soul of man must be free, and that the State in enslaving the Church has paralysed the mainspring of progress. The lack of political liberty is bad. But the denial of religious liberty is ten times worse. The memorial which M. Witte recently presented to the Tsar on the subject of the Russian Orthodox Church, starts from the assumption that religious liberty is to be granted to all Russian Non-conformists, and follows this up by a bold and well-reasoned plea for the restoration of liberty to the Established Church. The bureaucratic police system imposed by Peter the Great upon the Greek Orthodox Church has been like the ice with which the Russian winter covers the waters of the Neva. The living water is still there, but navigation is stopped, the surface is as hard as iron and as cold. Not until spring-time does the ice melt and the river is restored to the use of man. The Russian Church has lasted two hundred years. What matters that, however, if now, at last, after all these weary years, the Church of the living God is about to be roused from slavery and death.

### The Russian Church.

"It takes a soul to move a body," said Mrs. Browning, "even to a cleaner stye." And until the soul of the Russian nation awakes, until the Church—including in that term not merely the Orthodox State Church, but the numberless sects which have hitherto been persecuted—becomes a living force, there is no hope of much improvement. The institution which should have been an effective check and control upon the immorality, materialism and corruption of the State was not merely muzzled and paralysed. That would have been bad enough. But in Russia much worse happened than that; for the Church was made to pimp and pander to Cæsar's House of Ill-fame. It is almost incredible, were it not admitted in M. Witte's memorial, that every parish priest in Russia is bound to violate the secrecy of the Confessional if his penitent in the

hour of remorse incriminates himself or others by admitting any offence against the State. The confessor must become the denouncer, the priest the spy, the winner of souls the tool of the police. In Russia, Church and State were one, and the State was that one. Fortunately, not even all the infamies of such a position have been able to destroy the essentially religious nature of the Russian people. The Church, paralysed and moribund, having a name to live while indeed it is dead, has still an immense hold upon the hearts of the peasantry. If only this half-dead paralytic force could be raised into effective action as a great agency working for righteousness, who can foresee the results. The salvation of Russia of the future may be hidden in M. Witte's memorial to the Tsar.

### The Separation of Church and State.

Russia's ally, France, has been making progress with the Bill for the separation of Church and State.

On April 15th the essential clause of the Separation Bill was carried by 336 votes to



Small Profit, Quilck Return.

BROTHER B-L-F-R: "What, brother, back to the fold so soon?"

MISSIONER J-S-P-I-I: "Well, do you know it has been borne in upon me that our success will be more complete the longer it is delayed!"

(Ironical cheers from the Cassowaries.)

236. It runs as follows:—"The Republic neither recognises, pays salaries to, nor subsidises any form of worship." A week later a still more crucial clause transferring all Church property, real or personal, to the new associations which replace the old was carried by 509 to 44. This large majority makes the Bill practically secure. On January 1st, 1906, the Concordat will be abolished, and the connection between Church and State dissolved. We should feel much more satisfied with the success of disestablishment in France if we did not have an uneasy suspicion that the dominant party in the French Republic has not even an elementary notion of the right of the Church to liberty. So long as the Church sold its freedom for a mess of State pottage it had no right to complain. But it remains to be seen whether the disestablished and disendowed Church will be permitted any greater liberty than it was allowed when in alliance with the State.

#### The Exodus to Canada.

Lord Grey has been on the stump in Canada discoursing with that genial magniloquence natural to the occupant of a post once held by

Lord Dufferin of the glories and the destinies of the Canadian Dominion. The more he can advertise the attractions of Canada the better, and, as the representative of the King, he is at his proper work as Advertiser-General of the advantages of the Dominion as a field for emigration. At home, one of the most significant occurrences of last month was the despatch of 1000 emigrants chosen and personally conducted by the Salvation Army from Liverpool to Canada. General Booth, it will be remembered, in the interview which we published in these pages some months since, hinted that the Salvation Army was on the eve of a great development as the Emigration Agents of the World. They have made a good start. Mr. Rider Haggard, who has just returned from an official inspection of the farm colonies established by the Salvation Army in the Far West, is favourably impressed. It will be strange indeed if Carlyle's question as to who were to be the Alarics and the Attilas to lead the industrial armies of the new era to the conquest of new worlds were to be answered by the scarlet-jerseyed Salvationists.

#### Brighton.

The series of bye-elections which, with almost monotonous regularity, have recorded the dissatisfaction of the nation with the Ministers who misrepresent it, culminated on April 5th by the return of the Liberal candidate for Brighton by a



The Liberal Victory at Brighton.  
Portraits of Mr. E. A. Villiers, M.P., and his Wife.

majority of 817. Only those who have kept their eye upon the steady increase of the percentage of Liberal votes were prepared for so crushing a victory in the most Conservative of seaside watering-places. The immediate result, however, was to prolong the lease of life of the Government. In face of such a *débâcle*, no Unionist felt he could count upon re-election. If the Brighton standard were to be universal there would not be 100 Unionists in the next House of Commons. Therefore, at all costs, and at whatever defiance of sound constitutional principle, the Ministerialists resolved to hold together and postpone as long as possible the day of election, which, for most of them, will be the day of execution.

#### Monarchs in the Mediterranean.

The King and Queen have been disporting themselves in the Mediterranean, visiting Algiers, and enjoying the sunshine of which their subjects in these islands had a lamentable lack this Easter. The King, on his way South, had a

pleasant talk with President Loubet in the train, and on his way back he visited and dined with the President again--this time unofficially. The British Fleet is going to pay a friendly visit to Brest in July, and in August the officers of the French Fleet are to be entertained at the Mansion House. These international junketings are all to the good, and the more we have of them the better. The Kaiser, after leaving Morocco, called upon the King of Italy at Naples and the King of Greece at Corfu. It is a pity he did not go on to Crete, where that bad egg, Prince George, is getting on worse than ever with his subjects, who are clamouring to be annexed to

loan is needed a second time within six months the father is to be prosecuted under the Vagrancy Act or under the Child's Protection Act. This principle of lending money to meet legal liabilities so as to facilitate sending a man to gaol for failure to do his duty is capable of a wide extension. Take, for instance, all affiliation orders which the unfortunate mothers now find it most difficult to collect. By extending this principle the Guardians would pay to the mother the weekly dole, charge it as a loan against the father, and clap him into prison if he failed to repay the loan. The principle of making the State the poor man's banker to lend him money



King Edward's Visit to Algiers: A General View of the Town.

Greece. As the Powers have told them it is impossible, the insurgents are beginning the old game of starting a provisional government of their own in the interior.

#### The Feeding of Starving Scholars.

On April 28th the Local Government Board by a stroke of the pen has established a principle that may carry us far. It is the principle of the State compelling a man to accept a loan to meet a liability in order to facilitate his prosecution for default. It is to be applied by Boards of Guardians to fathers who send their children starving to school. The children are to be fed for a month, and the cost of their food lent to the father, and the loan is made recoverable by County Court process. If a

to meet his obligations with drastic powers of recovery is novel, and it will be interesting to see how it works.

#### The Ratepayer as Providence.

Ministers have introduced under the Ten Minute Rule a Bill constituting a central organisation for London for the purpose of providing work for the unemployed at a cost never to exceed a penny in the pound. The scheme is compulsory for London, optional for the rest of the country. The stipulation is made that work is always to be found for the unemployed in a farm colony. The *Spectator* denounces the whole scheme as one for establishing national workshops *in petto*. It is more open to objection on the score that it is a

piecemeal, hand-to-mouth scheme. What is wanted is a comprehensive attempt to deal with the whole question of sickness, accidents, old age, unemployment and death, in the same scientific way in which it is handled in Germany.

### The Moroccan Trouble.

The Kaiser's visit to Morocco passed off without other result, so far, than to provoke a debate in the French Chamber, which led to the

resignation of M. Delcassé. The following is the authorised version of the Kaiser's discourse at the German Embassy at Tangier, where he spent only two hours:—

The Emperor replied that he had come expressly to Tangier to assert that he would maintain the absolute equality of German economic and commercial rights, and would not allow any Power to obtain preferential advantages. The Sultan was the free Sovereign of a free country, and Germany would insist on always carrying on her affairs direct with him, and would never allow any other Power to act as intermediary. The present was an unsuitable time to introduce any reforms on European lines, and all reforms should be founded on Islamic law and traditions. What Morocco required was only peace and quiet, and he would find means later on for making his opinion known to the Maghzen on questions of detail.

As France disclaims any desire to secure preferential advantages, and as no one asked Germany to accept France as her intermediary, it is somewhat difficult to see the *rationale* of this declaration. If the Kaiser really desired peace and quiet in Morocco, he ought not to have gone to Tangier. His visits have, no doubt, many excellent results, but the promotion of international tranquility has never been their exceptional characteristic.

### The Earthquake in India.

Punctually in accordance with the prediction of Zadkiel's Almanac, the earthquake shook a tract of territory—viz., North-West India,

the Paltampur and Kangra districts, at the beginning of last month, destroying 15,000 lives. The region immediately affected was the size of the United Kingdom. Dharmasala was the centre of the shock, but it affected Simla, where Lady Curzon had a narrow escape. Later in the month there was a slight shock of earthquake felt in the English Midlands, but no lives were lost or buildings destroyed.

### Mr. Choate and Mr. Whitelaw Reid.

The retiring American Ambassador was entertained last month at a farewell banquet at Lincoln's Inn by the Bench and Bar of England.

He made a speech full of eloquence and goodwill.

The finest passage was that in which he glorified the profession of the law. He said:—

Until I became an ambassador and entered the *terra incognita* of diplomacy I believed a man could be of greater service to his country and his race in the foremost ranks of the Bar than anywhere else; and I think so still. To be a priest, and possibly a high priest, in the temple of justice, to serve at her altar and aid in her administration, to maintain and defend those inalienable rights of life, liberty, and property upon which the safety of society depends, to succour the oppressed and to defend the innocent, to maintain Constitutional rights against all violations, whether by the Executive, or by the Legislature, or by the resistless power of the Press, or, worst of all, against the ruthless rapacity of an unbridled majority, to rescue the scapegoat and restore him to his proper place in the world—all this seemed to me to furnish a field worthy of any man's ambition.

On St. George's Day Mr. Whitelaw Reid, the newly-appointed Ambassador, made a speech in New York which, if less eloquent than Mr. Choate's, was not less full of enthusiasm and goodwill.

### The Budget.

A commonplace Budget by a commonplace Chancellor of the Exchequer has reduced the tea duty by twopence in the pound, added a million to the sinking fund, and left the income-tax unaltered. There was nothing notable in Austen Chamberlain's speech, except his speculation as to the cause of the shrinkage of the revenue from beer and spirits, which was £137,000 below the estimate. He said that in his opinion it was

largely attributable to a change in the habits of the people. The masses were discovering other places in which to spend their leisure time and money than public-houses. They went more to theatres and music-halls, and cheap excursions absorbed much of the money that once was spent on drink. He did not doubt that, with reviving prosperity, the revenue from this source would regain some measure of its old elasticity; but he did not think they could count on it to provide in the future as large a proportion of our revenue as it had provided in the past.

That is good news. If we all turned teetotalers and swore off smoking, we should find ourselves confronted with a deficit in the revenue of £50,000,000. It is a deficit that we might face with composure, for the gain in other directions would recoup the nation a hundredfold. The amount of money actually received last year by the exchequer was £143,370,000. When the Liberals left office they carried on the government of the country for £86,000,000.

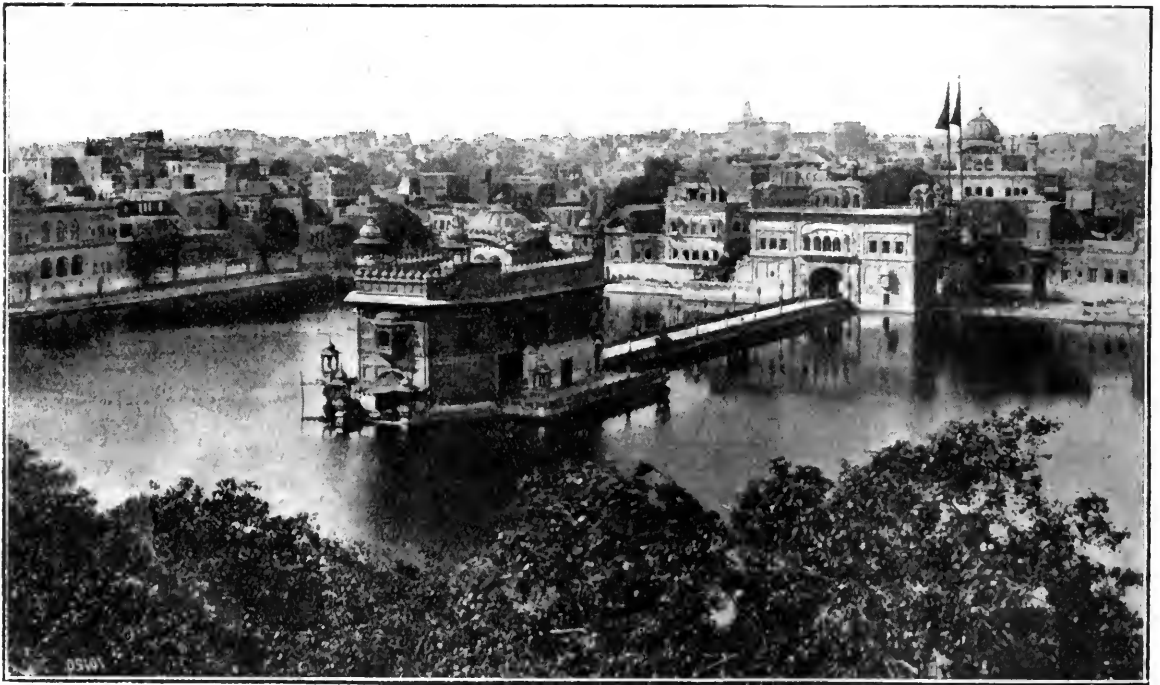
### The Latest Fool's Cap for John Bull.

Mark Twain once told me that when he was learning to ride a bicycle his teacher told him that he had discovered more ways of

falling off than anyone he had ever seen. In dealing

with South African affairs the present Government is very much like Mark Twain with his bicycle. The ingenuity of foolishness in devising disaster and in organising failure which they have so often exemplified reached its climax in the fantastic simulacrum of a Constitution by which they propose to confer "representative institutions" upon the Transvaal. Mr. Lyttelton and Lord Milner divide the glory of devising this latest fool's cap with which they propose to adorn the head of poor, patient John Bull. All that can be said in praise of their latest piece of handiwork is that in ineptitude, in futility, in fatuity, it is entirely consistent with all their other achievements in the same field. *Finis coronat opus.*

good as his bond, the Boers laid down their arms and signed the Treaty of Vereeniging. How do they find themselves to-day? Three years have passed since the treaty was signed, and instead of a Constitution like that of the Cape, which was promised them, they have a Constitution that is as unlike the Cape as it can be made, and instead of its being granted to the Orange Free State before the Transvaal, the Orange Free State is doomed to remain indefinitely under arbitrary government. The Cape Constitution gives the Cape Colony responsible government by placing the executive under the direct control of the majority of the elected representatives. The Transvaal Constitution establishes an irresponsible execu-



The Earthquake in India: Amritsar—One of the Places which Suffered.

#### The Transvaal Constitution.

The first thing to say about this Transvaal Constitution is that it is a distinct breach of faith. When peace was made, both Lord Kitchener and Lord Milner promised the Boer generals and Mr. Steyn that they were to have a Constitution like that of the Cape—the Transvaal probably in three years' time, the Orange Free State earlier. This was not inscribed in the bond. It was an explanation given in all good faith by Lord Kitchener. Believing that they were dealing with a man whose word was as

tive appointed by Mr. Lyttelton or Lord Selborne, and deprives the elected representatives of any control.

#### An Outrage, and a Folly.

The new Constitution is an outrage to the intelligence of the Empire. We have a right to expect that the Ministers of the King, when acting in his name, will not flagrantly offend against the principles of Colonial government which have long since been worked into the fabric of our self-governing Empire. Lord Durham's Report on Canadian



government settled once for all the questions with which Ministers are now attempting to deal on opposite principles. The fundamental principle of that Report was that it is fatuous and suicidal for the Imperial authority in London to attempt to govern a Colony to which it has given representative institutions by an Executive which is not responsible to the elected representatives of the people. The Home Government made a long struggle against applying this principle to the Cape, with no end of mischief accruing for many years. But at last Downing Street was compelled to give way.

**"A Mockery, a  
Delusion, and a  
Snare."**

What are the details of this new Constitution which the former Attorney-General of Cape Colony accurately described in advance as "a

mockery, a delusion, and a snare?" To begin with, it postpones responsible government for four years, the duration of the new Legislative Assembly, which is to consist of thirty or thirty-five elected and six or nine official members, the latter being members of the Executive appointed by the Crown. The thirty or thirty-five representatives are to be elected by white adult male subjects of the King, who have been entitled to vote for the First Volksraad under the Republic, or who may be earning £100 per annum, or who may now occupy land and premises worth £100 or of the annual value of £10, if they have occupied such premises or drawn such salary for any six of the twelve months preceding the day of registration. A board of three Commissioners shall divide the Colony into single member electoral districts on the basis of the number of voters. Mr. Lyttelton refused to allow the basis to be the number of population, because he wished to handicap landed fathers of families by giving them no more voice in the management of the country than migratory young bachelors who have no stake in the country, but whose vote might be anti-Boer. In the Transvaal Mr. Lyttelton has deliberately and avowedly adopted a basis of representation intended to increase the electoral power of young unmarried men. The Legislative Assembly may make laws for

the peace, order, and good government of the Colony, subject to the right of the Governor to send them back for amendment or to reserve them for two years for the discretion of the Colonial Secretary. It may not vote any money unless such vote is recommended by the Governor. English is to be the official language, but with the permission of the President any member can address the assembly in Dutch. The control of the railways and of the South African Constabulary is reserved for the Intercolonial Council.

**The Voice of  
Experience.**

No one had better and closer experience of the working of such a system as is now proposed to be set up in the Transvaal than

William Porter, who was Attorney-General until 1875, when responsible government was established. He gave it as his deliberate opinion in the Cape Chambers, July 30th, 1871:—

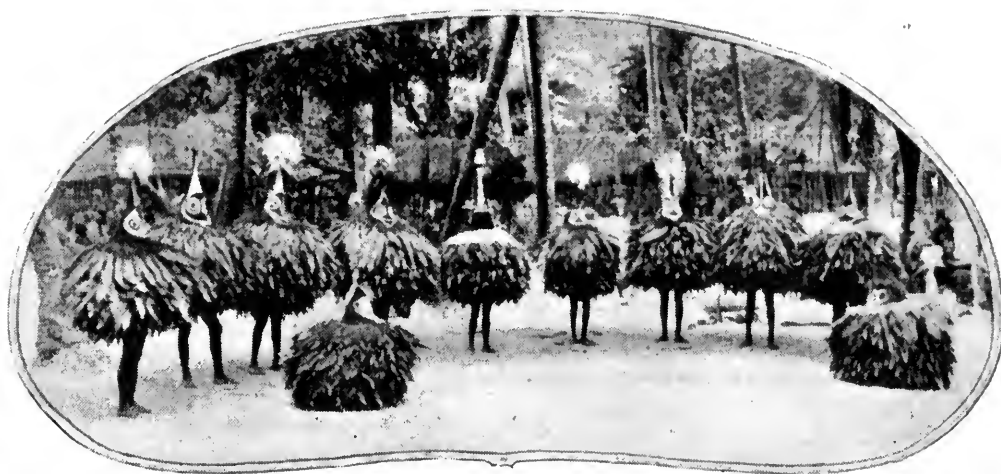
I have always held the view that to work representative institutions without responsible government is a rash and dangerous experiment. . . . I wish this South African Colony may possess that, without which parliamentary institutions become a mockery, a delusion and a snare—I mean a responsible Ministry, possessing the confidence of the Legislature and the people.—Molteno, vol. 1, p. 172.

Lord Durham laid down the law once for all in his Report on the affairs of British North America when he said—

The Crown must submit to the necessary consequences of representative institutions; and if it has to carry on the Government in unison with a representative body, it must consent to carry it on by means of those in whom that representative body has confidence. In England this principle has been . . . an indisputable and essential part of our constitution. . . . It surely cannot be the duty or the interest of Great Britain to keep a most expensive military possession of these Colonies in order that a Governor or Secretary of State may be able to confer Colonial appointments on one rather than another set of persons in the Colonies. For this is really the question at issue.—Report, nn. 205—208.

That last sentence touches the point with a needle. All this fraud and folly and extravagance is to be incurred in order that the Executive posts may be given to persons favoured by the ruling Junta of the Rand, rather than to persons chosen by the representatives of the Colony.





Duk Duk Dance. New Britain, Bismarck Archipelago.

## ... No. I.—BRITISH NEW GUINEA ...

### System of Administration.

#### ...A COMPARISON WITH OUR NEIGHBOURS....

BY SENATOR THE HON. STANFORTH SMITH.

Probably one of the most momentous steps taken by the Federal Parliament since the inception of the Commonwealth was its decision, embodied in a joint resolution of both Houses, to accept British New Guinea as a territory of the Commonwealth. That seemingly innocent motion carried on February 20th, 1902, involved the acceptance of, and committed Australia to, a policy so momentous and far reaching from a national and constitutional point of view that it must exercise a potent and enduring effect upon the whole external policy and destiny of the Commonwealth.

The Federal Parliament in the first year of our national existence committed Australia to a policy of extra territorial aggrandisement that the United States with many misgivings—and it may be said with not very satisfactory results—only inaugurated after more than a century of national life, and fortified by a population of eighty million people. That British New Guinea should be governed and controlled by the British people hardly admits of serious argument, but whether Australia should have agreed to the transfer of that responsibility from Great Britain to herself might well have demanded more mature consideration than the questions actually received.

The Australian Colonies prior to Federation induced Great Britain to annex a portion of New Guinea, not because they desired more territory or

even through any desire to colonise the possession and develop its resources, but because they foresaw that the welfare of Australia would be seriously jeopardised if the splendid harbours of this possession fell into the hands of another Power, to be utilised as strategic bases and coaling stations from which we could be attacked, and our commerce destroyed. Such a base contiguous to Australia would be like a pistol pointed at our heart, and we have reason to congratulate ourselves that the foresight displayed by the leaders of political thought in the eighties at least saved from foreign control that portion of New Guinea from which Australia is most accessible. But the territory having been annexed for reasons of defence, that action carries with it the obligation of protecting the lives and property of white colonists who may settle there, and the further duty of seeing that the rights and privileges of the natives are maintained. This necessitates the utilisation of a magistracy, a police force, and various other officials required to fulfil the functions of government. The cost of the administration amounts to £36,000 annually, towards which the revenue of the possession contributes £16,000, the balance being made up by the taxpayers of Australia.

The question we have got to decide is whether the functions of the expensive system of government are to be exercised merely for the purpose of main-

taining law and order, or are they to be further directed towards the development of those industries suitable to the soil and climate, the growth of which will so augment the local revenue as to render the Commonwealth subsidy of £20,000 a year unnecessary.

So far as economic development is concerned, our territory, with the sole exception of the gold-fields, is less advanced than any of our neighbours. She is backward and neglected—the Cinderella in the sisterhood of islands dotting the West Pacific. A continuance of these conditions will be proof of our mismanagement, and will carry the reflection that we are not capable of governing a tropical territory inhabited by an alien population of coloured people.

It should be the ambition of those who are called upon to control the destinies of Australia to see that this reproach is removed and Australian taxpayers relieved of a heavy financial obligation.

It must be admitted that we have had no experience in the government of tropical races. The history of the initiary stages of tropical colonisation generally reveals a long record of failures; colonists have had to "learn wisdom by the practise of folly." experience has had to be bought at the price of a number of costly experiments before the true line of development is hit upon.

It has been said that experience teaches us to be wise after the event, history before the event: and it is therefore better for us to learn from neighbouring States situated in the same latitude, and possessing a similar soil and rainfall, what industries should be encouraged, what inducements we should offer colonists, and what economic plants are the most productive and profitable, rather than learn our lesson by costly experiments.

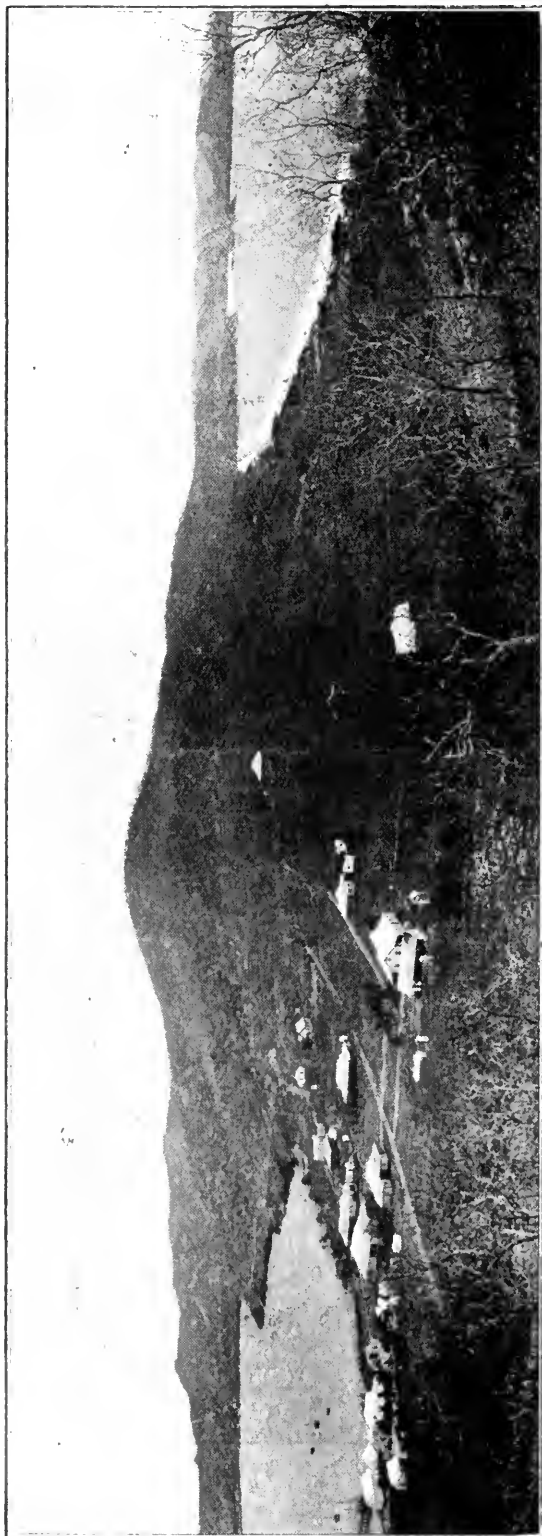
It was with this object in view that I visited, last January and February, the Solomon Islands—which are under a British Protectorate—and the German possessions in the West Pacific, to study their systems of government and methods of development before paying my second visit to British New Guinea.

By this means I was enabled to make a comparative study in tropical legislation, and ascertain in what respects our administration was less efficient, and in what directions additional inducements could be offered to intending settlers.

The functions of good government are comprised in the definition, "order and progress," and if I were asked to state in a few words the difference in these systems of government, I should say that in our territory practically all our energies have been directed towards the attainment of law and order, whilst in the Solomon Islands and the German possessions the main object sought is progress. If the system of administration in British New Guinea had been designed solely in the interests of the natives, and with a view of conferring upon them, at the expense of Australia, the benefits of stable and just



Senator the Hon. Staniforth Smith.

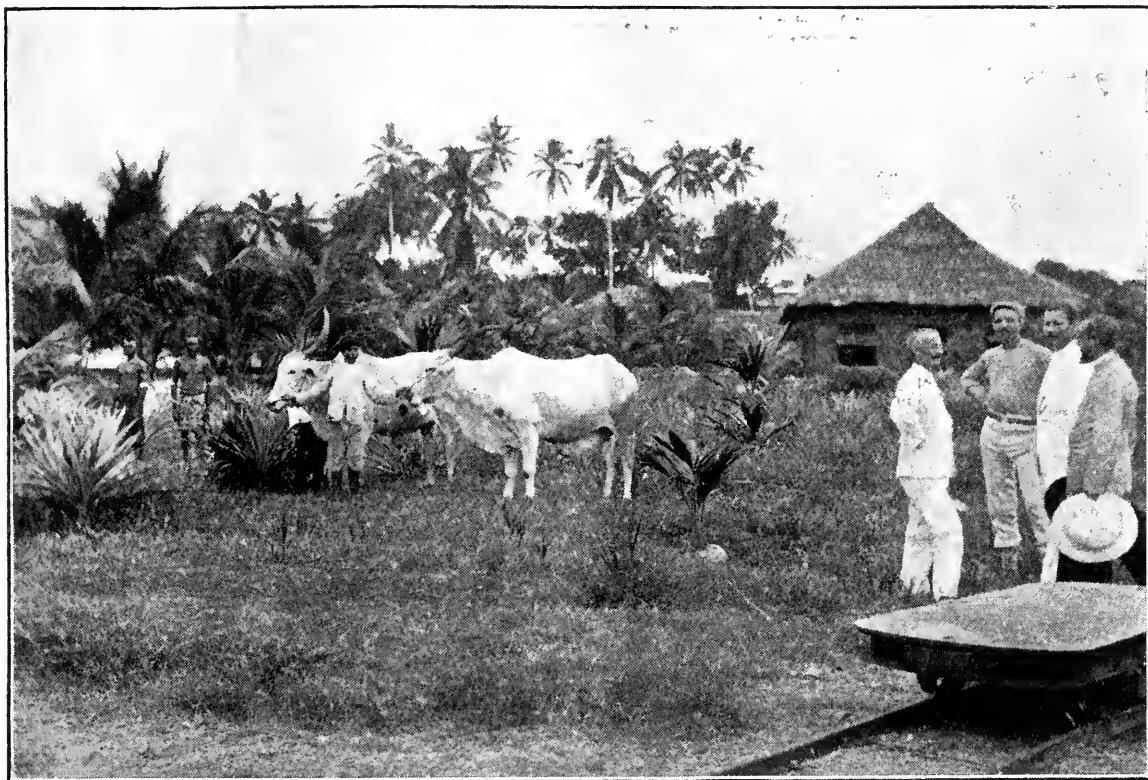


Port Moresby] Seat of Government, New Guinea

forms of government, I should say at once that the object had been admirably attained. Remote tribes have been brought under our active jurisdiction, and assistant Resident Magistrates appointed over districts where there are no white men, except, perhaps, a missionary, and no prospect of there being any in the immediate future; their energies being directed, perhaps, to exploring new country and bringing the tribes under subjection, ascertaining the sources of rivers or plotting in mountain ranges. All this is no doubt fascinatingly interesting work, but falls rather within the province of the geographer than the administrator.

It is work that is depleting instead of filling the Treasury, and is of little practical value at the present time. On the other hand, no facilities are afforded to be settlers to take up the rich scrub lands along the coast and establish plantations that would convert those idle areas into a golden harvest of wealth and prosperity. The mining industry is tolerated, not encouraged: the rich alluvial gold-fields of the interior are rendered almost profitless by reason of the huge working expenses caused by the lack of proper facilities. The result is scarcely a hundred are earning a precarious living where thousands might be profitably employed. Both in the German possessions and the Solomon Islands administration is restricted to severely practical and utilitarian ends. They have sought by good land laws, quick possession, and the absence of harassing restrictions, to induce, by white settlement, the development of their great natural resources. They do not seek to obtain a large revenue from the sale or lease of Crown lands, but to remove or minimise all obstacles in the way of the establishment of new industries that will themselves produce a more lasting revenue and create new sources of wealth. No portions of their territory are cut up into magisterial districts and policed a quarter of a century before white settlement takes place; the protection of the law does not precede, but follows industrial settlement.

An indication of the zeal evinced by the Germans in the encouragement of industrial development is evidenced by the remarkable inducements they have offered to German citizens living in Australia to migrate to the Bismarck Archipelago. They are offered 250 acres of land free, and free rations of biscuits and meat for twelve months; thirty indentured labourers were to be allowed every twelve families, also two oxen and a horse, while maize and cocoanuts for planting can be obtained gratis; and to complete the list of benefactions—that are to be showered like the leaves of Vallombrosa on the heads of intending settlers—they are offered free passages in the Norddeutcher boats for themselves, their wives and families. This surely establishes a world's record in the way of inducements offered to colonists; indeed, it is difficult to conceive how they could be further extended unless this paternal



Plantation Scene. White Bengal Cattle. German New Guinea.

Government offered to do the planting themselves, and thus save the colonists the indignity of physical toil.

If Germany's intention is to win back her sons who have strayed to foreign lands, her efforts so far have not seriously depleted our population, as only eight Germans have arrived from Australia. I met one of these State-dowered arrivals, and, to my surprise, instead of expressing satisfaction his soul was full of bitterness. He told me it did not pay to grow maize, as the duties shut them out of all markets. They could not, he said, wait six or seven lean years for their cocoanuts to bear, and therefore it was useless to go on. He further informed me that they had decided to return by the first steamer to Queensland.

To discover the antithesis of this State-aided emigration scheme we have only to cross the border into British New Guinea. There intending settlers are treated more like undesirable persons than benefactors, no State aid awaits them, and few facilities for obtaining information are afforded. Should an intending settler desire to lease land and plant cocoanuts he has to submit to huge fees and almost interminable delays, sometimes extending over twelve or eighteen months. The land laws and regulations

of British New Guinea are the worst in the Pacific, and have had the effect of retarding all land settlement in the territory. A person may apply for a few acres for a mission station or a larger area for a plantation, situated perhaps a hundred miles from the abode of the Resident Magistrate. This official has to visit the locality, ascertain if the land is claimed by any tribe, and, if so, whether they are willing to sell the property. Instead, however, of being allowed to grant or refuse the application, subject to the formal assent of the Executive Council, he has to forward the application and his report to Port Moresby, and await their decision, which may not be received for several months owing to a delay in the meeting of the Executive and infrequency of communication. If their decision is in favour of the applicant, the Resident Magistrate is actually compelled to spend perhaps another week in again visiting the district to purchase the land from the natives. After all this heart-breaking red-tapeism has been enacted, the long-suffering applicant is allowed to purchase or lease the area at from two to three times the price charged for similar land in the Solomon Islands or the German possessions, and pay a survey fee (which is not charged in the Solomons) ranging from two to five times greater than the Germans exact. The result is stagnation where



Rock stated by old residents to have risen out of Blanche Bay, New Britain, in a single night.

we might reasonably expect progress, and monotonous deficits instead of annual surpluses.

While past administrations are to blame for this, the lion in the path of reform during the last two years has undoubtedly been the Federal Parliament. Four successive Ministries have coquetted with the Papua Bill; each session the early enactment of the measure has been promised, and at the termination of each session it has been found amongst the slaughtered innocents. On February 20th, 1902, the Commonwealth Parliament, by a joint resolution of both Houses, agreed to accept British New Guinea as a territory of the Commonwealth. The possession was transferred to us by Letters Patent on March 8th, 1902, but Australia has not up to the present passed any Act accepting the territory and completing the transfer. The objects of the various Papua Bills that have been introduced from time to time, but not passed, are threefold—to complete the transfer of British New Guinea from Great Britain to Australia, to create a constitution for our new territory, and to enact certain laws embodying one or two broad principles of policy.

The absence of this measure on our Statute-books engenders confusion and difficulty, for while the Commonwealth is responsible for the cost of government and practically controls the territory, nominally the possession is administered by the Colonial Office. Further, until this measure is passed the Administrator is kept in the dark as to the intentions of Parliament regarding the land laws of the territory. The important question as to whether settlers should be granted a freehold or a leasehold tenure of the land is undecided—if the latter, whether the leases shall be perpetual or for a fixed term, and whether the rental shall be a definite amount or appraised on the unimproved value of the land. Until the Government of New Guinea is informed on these points it is useless for the local authorities to gazette a new set of ordinances, all of which may be upset immediately after the passing of the Papua Bill in the Federal Legislature.

In the interests of the people of Australia who have to contribute so largely towards the cost of administration, and in the interests of this sorely neglected territory, it is imperative that the Papua Bill should be passed at the earliest possible moment. Then the responsibility for good administration and a progressive policy of development will rest entirely with the local authorities.

#### SYSTEM OF GOVERNMENT.

The system of government embodied in the Papua Bill differs very slightly from that now in existence.

The Lieutenant-Governor will be appointed by the Federal Government, and will be assisted by two State Councils, the Executive and the Legislative, the members of which will be appointed by the Lieutenant-Governor. The Executive Councillors must be officers of the territory, and shall not exceed six in number. The Legislative Council is composed of these officers, together with three non-official members, whose numbers are to be increased when the white population exceeds two thousand. It has power to legislate on all matters of internal government, but such ordinances may be disallowed by the Governor-General in Council within six months of their enactment. Certain ordinances relating to divorce, Crown lands, coloured immigration, intoxicants, etc., are not to come into force until they have received the assent of the Governor-General in Council. All ordinances must be laid before both Houses of the Federal Parliament as soon as they have received the assent of the Lieutenant-Governor or Governor-General.

The Acts and Statutes of Queensland that were in force in 1888, when the possession was formally annexed, have been adopted by British New Guinea so far as they were applicable, and the English rules of common law and equity.

The Central Court is a Court of Record, and possesses civil and criminal jurisdiction. It is presided over by a judge who is clothed with powers and authority equal to those of a State Supreme



Court judge. The Federal High Court has jurisdiction to hear and determine appeals from all judgments and sentences of the Central Court, subject to certain limitations imposed by ordinance.

The possession is divided into six divisions, each administered by a Resident Magistrate, and one or more assistant magistrates, having the jurisdiction of a police magistrate.

The law is enforced and order maintained by a body of armed native constabulary, of whom there are some two hundred. These are apportioned among the Resident Magistrates, with a reserve force at Port Moresby, the seat of Government, to enable reinforcements to be sent to any portion of the possession in case of a serious outbreak. They enlist for three years, and can re-engage at the end of that term. The force is armed with Martini-Enfield rifles, and have proved themselves most admirable guardians of the peace, intelligent, trustworthy, thoroughly amenable to discipline, and exhibiting considerable courage in carrying out their duties.

The machinery of government, as distinct from the legislation and methods of administration is, generally speaking, excellent, and with the exception of the system of appointing the unofficial members of the Legislative Council, difficult of improvement.

The Legislative Council, as a nominee Chamber, is not sufficiently representative of the people. Port Moresby, the seat of Government, is remote from the centres of industrial activity, and communication with those centres is difficult and infrequent. Its white inhabitants are almost wholly officials, supplemented by a few business people, who cater for their requirements. As the members of the Legislative Council are, and have always been, chosen from the citizens or neighbouring residents of that town—chiefly owing to the difficulty of representative men from the industrial centres attending the sitting of the Council—it has been asserted with some truth that these lawmakers are, and must be, out of touch with those for whom they legislate, that they have not sufficient practical knowledge of their requirements, and the almost insuperable difficulties they have to overcome. As a result their interests are neglected and their grievances remain unredressed.

Port Moresby is centrally situated so far as the territory is concerned (though the industries at present are situated chiefly on the eastern littoral). It possesses an excellent harbour and a fairly healthy climate. There is every probability, if reasonable facilities are afforded, of industries springing up all along the south coast, and in the vicinity of the great rivers of the west. Both for economic and political considerations, as well as by reason of the great cost, the seat of Government cannot be removed to the scene of present development. If, therefore, the laws of the country are to be enacted



Boiling Geyser, Haimen Harbour New Britain.

with the fullest knowledge of the requirements of the country, the gold mining and commercial industries of the possession must be represented on the Council by practical men, thoroughly *au fait* with every detail of those enterprises. This end can best be attained by allowing the 500 whites in New Guinea to elect, by adult suffrage, the three unofficial members of the Council. The difficulties arising from the scattered conditions of the inhabitants can be easily overcome by adopting the system of postal voting at present in operation in the Commonwealth. While this limited representation would not place the Government of this large territory, with its population of 400,000 Papuans, in the hands of the few white inhabitants, it would provide for elective representation of an advisory character, that would embellish the debates with fuller knowledge and a truer conception of the requirements of the territory. It would be necessary to remunerate these three elected representatives, as it would also be necessary to remunerate nominated representatives, unless they were chosen from the residents of Port Moresby; but this expense would be trivial compared to the advantages reaped.

This proposal to grant British New Guinea representative institutions, but not responsible go-

vernment, is not a novel one, there being many precedents for such a system even in the British Empire.

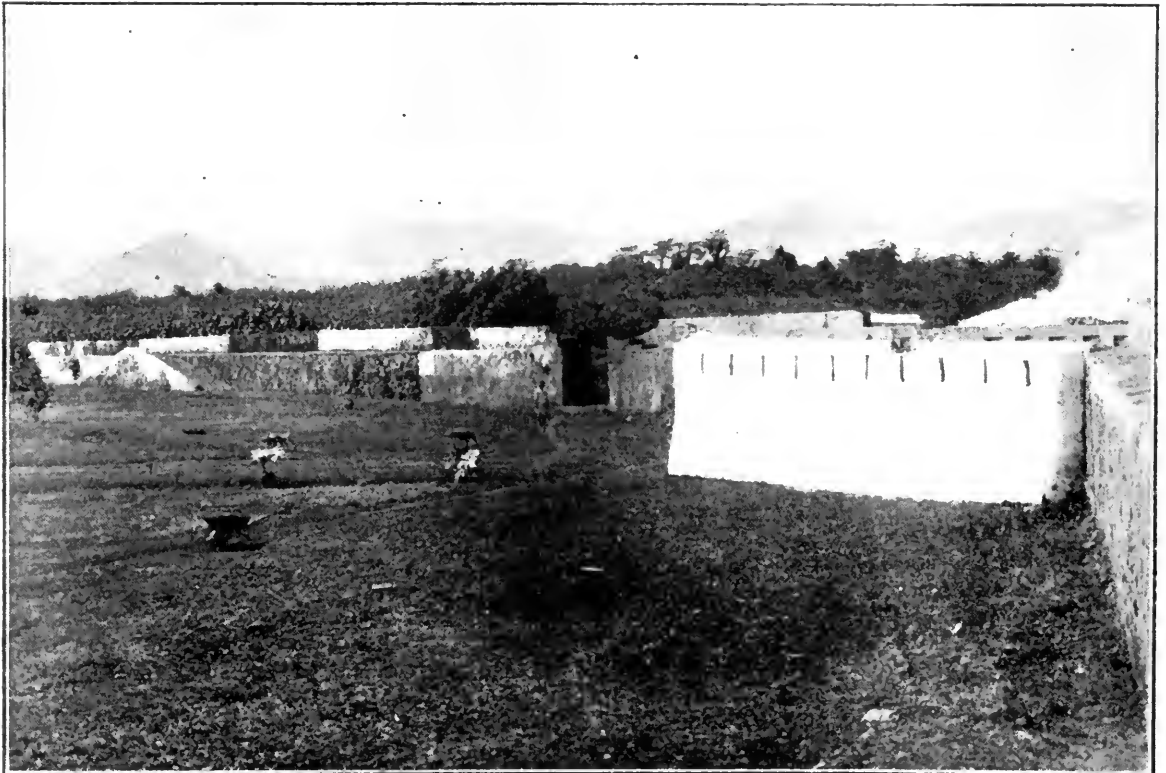
In British Guiana the Executive is nominated by the Crown. The Legislature consists of two Houses, the Court of Policy and the Combined Court. The former House consists of sixteen members, eight of whom are elected by the people on a small property qualification, and eight nominated from the ranks of the officials. The Combined Court consists of the members of the Court of Policy and a body of six, called the College of Financial Representatives, sitting together. These latter are all elected by the people on the same franchise as the Court of Policy. The functions of the Combined Court are limited to the passing of the annual estimates and the raising of taxes. The Crown reserves to itself

the right to veto all Acts passed by the Legislature.

Without describing in detail other systems, I may state that the following colonies—Mauritius, Barbadoes, Jamaica and the Leeward Islands—possess constitutions differing somewhat in form, but substantially the same as British Guiana. In Hong Kong the justices of the peace nominate one member of the Legislature, and the Chamber of Commerce another, while in the Straits Settlements two members of the Council are nominated by the Chambers of Commerce of Singapore and Penang.

In all these instances the Government have recognised the advantage of allowing the people some say in the creation of laws they are called upon to obey, and I feel sure that good results would accrue if this system were embodied in the constitution of our new territory.

Senator Smith's next article on New Guinea will deal with the character of the country, the characteristics of the people, their dwellings, &c.



Old Spanish Fortifications at St. Jago, Panobi, Caroline Islands.

# A CONTINENT IN A DEATH-GRIP.

BY W. H. JUDKINS.



Mr. Honam

(President of the Chinese Reform League, Melbourne).

While 100 people out of every 100 in Australia know that the opium evil exists, possibly not one in every hundred has an adequate idea of the awfulness and extent of it. Not only the great cities of the Commonwealth have their opium dens, but these foul places of iniquity are scattered from east to west, from north to south of our island continent in the smaller country towns, and, like some horrible cancer which slowly but surely spreads its tentacles through the body, and at last brings the whole of it within its malignant influence, the hideous vice is extending its feelers throughout the whole community, and tightening its death-grip. "The statement of an enthusiast!" Then let it be remembered that last year the Commonwealth reaped in revenue from the opium trade the sum of £63,000. As the drug is high-priced, this means that something like £160,000 was expended in the purchase of the subtle and nerve-destroying fiend. The evil exists, and so glaringly does it disport itself in the full light of day that anyone who doubts the

enormity and the extent of it can, in a city like Melbourne or Sydney, satisfy himself of its existence within the course of a few hours. True, the body politic may not as yet feel the tightening of the tentacles, but it is nevertheless in the grip of a devil that will not be satisfied until it compasses the death of its victim.

## NO MONOPOLY OF VICE BY THE CHINESE.

A common mistake that a good many people make is to imagine that the Chinese are, in the main, those who are affected by the opium traffic; and because of this a good many people take little notice of the evil, imagining that, as in their belief it affects only the Chinese and not the Europeans, it is not worth troubling about; as though the soul of one man was not as valuable in the sight of God as another. But this vain presumption must be scattered to the winds, for it is not by any means the Chinaman who is the only devotee at the opium shrine. Let the unbeliever go through the opium dens of Melbourne and Sydney, and the sight of the white women and the white men lying on the mats under the insidious influence of the drug, will appal him. Here is a very significant fact which ought to worm its way deep into the consciousness of every man and woman. In spite of the fact that for a number of years the number of Chinese in Australia has been diminishing, the importation and consumption of opium is not, and the natural conclusion must be, and undoubtedly is, that the number of European smokers is increasing. I have seen young men, stalwart in frame, of from twenty to twenty-five years of age, young women no older, indulging in the drug, and a little European child of three years of age, who at 1 o'clock in the morning plaintively cried to an old hag of a nurse to be soothed by the fumes in an opium-smoking room. No, good sirs, the European community, its sons and its daughters, smokes opium. This, too, is easy to prove to anybody who doubts the accuracy of what we say. The morals of a section of the Chinese community are vile enough, God knows; but they are no viler than those of the Europeans who consort with them and share in their evil habits.

## THE "HEATHEN CHINEE" A TEACHER OF MORALS.

Efforts, vain and futile, have at various times been made to get the opium traffic prohibited in Australia. Brave little New Zealand has already led the way in this respect, and prohibits the importation of opium, although the present Government shamefully permits a laxity of administration of the law; but now in Australia is a great light shining. May its beams have full oppor-



Mr. Yee Hing

President Chinese Reform League, Sydney.

tunity to fly unrestricted throughout the whole Commonwealth. In the minds of some people in Australia the word "Chinese" is a synonym for immorals, but the Chinese Reform Leagues of Melbourne and Sydney are just now setting an example in morals that ought to bring a blush of shame to every European, and especially to every Christian worker, because of the glorious example they set to those who ought themselves be teachers of morals. The Chinese Reform Leagues are taking the matter up in downright earnest. They recognise the curse as such, if the European community does not, and all Christian Australia is under an everlasting debt of gratitude to the Chinamen who are lifting up the banner of righteousness and stepping out boldly on the road of reform. A meeting of the Chinese Reform League in Sydney was held the other day to point out to the Federal Government the extent of the opium evil, and to suggest the prohibition of the drug. What an inversion of that which should be! After all, one may ask if Chinese morals are a thing to be derided by the ordinary mortal. Their open opposition to this fast-growing evil, which we are blind to, should cause the fiercest heart-searching and the greatest uneasiness because of our own tolerance of so fright-

ful a vice. A resolution approving of the prohibition of the drug, and of legislation rendering it unlawful for anyone to smoke opium or abet such smoking, was carried at this meeting unanimously. The sincerity of the promoters of the meeting may be judged from the fact that many of them are engaged in the trade. Indeed, the chairman, Mr. Yee Hing, represented the firm which controls one-third of the opium trade in New South Wales. Yet he said that his firm was prepared to lose the business and the enormous profits that were made. The whole meeting likewise gave an assurance that all present would do the same. Truly this is wonderful. But the meeting went further still: it recognised the awful condition into which the opium-smoker is cast for a time when he is suddenly cut off from the use of the drug, saw that the opium-smokers in the State would be a burden to themselves and to the community, and it unanimously decided not only to forego the trade, but also to inaugurate a fund to provide medicines and comforts for the derelicts, both Chinese and Europeans.

#### THE SPLENDOUR OF THE CHINESE PROPOSALS.

The magnitude and magnificence of the proposals almost take one's breath away. It is a lesson in self-denying morals that Europeans have seldom seen, much less proposed to carry into practice. Of course, it may be said that these Chinese could now cease their traffic in opium, but under present conditions the sale would go on through the medium of other firms, probably European; and the Chinese propose that not only they, but Europeans also, shall be prevented from soiling their hands with it. But the Chinese merchants in Sydney have, since the meeting, unanimously agreed that they will not handle the drug any more, even if the Government will not accede to their request and prohibit its importation and use. There are thousands of people who are prepared to work for reform if it means no pecuniary loss to themselves. But these Chinese move on a loftier plane. If Europeans acted upon the same principle, Tasmania would cast out Tattersall from its borders instead of nursing the curse for the financial benefit accruing. If Australia acted on the same principle, she would eagerly rid herself of the liquor traffic, but she reaps monetary gain from it, and it stays. Woe it is that to most of our reforms financial gain forms an almost insuperable barrier! But the Chinese give up willingly, voluntarily, a definite personal gain in order that the community may be blessed, and they ask no compensation for it either. What a commentary upon the action of the European section of the community engaged in the liquor trade, which asks, when deprived by the vote of the people of the licenses granted to them for the alleged convenience of the people, that it should be compensated therefor. It is understood that some of the members of the Federal Cabinet are opposed



[Burlington.]

Rev. C. H. Cheong

[Photo.

(The soul of the Anti-Opium Movement for over 20 years).

to the proposals of the Chinese, actually desiring the continuation of the traffic for the sake of the revenue which it yields. Perish the thought! The present Government has a mighty poor record to show of anything undertaken really in the public interest, but it has a chance here of winning undying fame if it will put through a Bill in harmony with the desires of the Chinamen, and the more enlightened section of the Australian community.

#### A GOLDEN OPPORTUNITY.

For a paltry four and a-half millions of revenue to the Indian Government, the British Government persists in the opium business as far as China is concerned. Sad it is that a nation should trail her garments in the slime of a brutal selfishness. Even the Japanese people prohibit the use of opium, and yet the white-skinned European, so vastly superior in his Pharisaical pride, persists in the evil which his despised brother refuses to countenance. It will be an everlasting disgrace to the Reid-McLean Government if it refuses to take up the golden opportunity that is presented to it, to preserve not only this generation, but succeeding generations of the Australian race from this hideous curse.

#### BRITAIN'S SHAME.

This is not the first time that the Chinese have appealed to the Christians in the British Empire to do the right thing. The cry they uttered when the trade was first forced upon them by the British in their own Empire is still echoing, and we do not forget the indignant protest made by the Chinese Emperor to the British Ambassador, who basely suggested that there was revenue in the trade, and that he might as well sanction its introduction. With righteous anger blazing from his eyes, he, a Confucian, vehemently declared to the Ambassador of a Christian country that he would never make revenue out of the degradation of his people. How complete is that degradation is evident to any visitor to China. Mr. Robert Powell, of the Chinese Inland Mission, tells me that the Chinese often use a curious expression when asked as to what proportion



[Burlington.]

Mr. Ah Ket

[Photo.

(A Melbourne Barrister, and a leading spirit in the Anti-Opium Movement).





Burlington,]

Mr. Robt. Powell

[Photo.

(Of the China Inland Mission. An ardent worker in the Anti-Opium Movement).

of the people in a district smoke opium. They say, "Oh, eleven out of ten," a figure of speech intended to convey the idea that practically the whole of the population in some districts is under the influence of the drug. At the Sydney meeting, one of the speakers brought the hateful, historical fact that England had forced the opium on China by treaties, once more into the light of day; and another pointed out that if opium had never been introduced into China, the Chinaman would not have had a yellow face, and that, so far as he was concerned,

there would have been no need for a White Australia—a startling and thought-inspiring commentary, by the way.

#### A HISTORY OF THE MOVEMENT.

The movement is not local. It started in Melbourne with the Chinese Reform League, and has spread to Sydney and the other States. So rapidly has it caught on in the sister city that it seems as though the efforts of the child are going to outdo those of the parent. One of the most ardent spirits in connection with the prohibition movement in Victoria is the Rev. C. H. Cheong, a highly cultured and refined Chinese gentleman, a notable linguist, and a minister of the Church of England. For over twenty years he has been working for the prohibition of the drug, and the history of Mr. Cheong is the history of the movement. In 1889 a determined attempt was made, through his efforts, to bring the matter to a head, and the then Minister of Customs, the late Sir James Paterson, was approached. He showed a warm interest, and published a lengthy report of an interview with him in the Press, and otherwise interested himself prominently in the matter. Then the Hon. William Anderson, and Mr. W. J. S. Gordon, chairman and secretary, respectively, of the Temperance Party in Parliament, joined Mr. Cheong and his co-workers. The Hon. Alfred Deakin was deputationised, and was sympathetic.

Then, in 1890, Mr. Cheong was invited by the Victorian Alliance to speak at its annual meeting on the opium question. A large and thoroughly enthusiastic audience in the Melbourne Town Hall cheered his speech to the echo. The speech was printed in the *Alliance Record*, and was reprinted by the "Society for the Suppression of the Opium Trade" in England, and as a consequence Mr. Cheong was invited to the United Kingdom to address public meetings on the question.

Then, in 1891, he organised a large and representative deputation to wait on the Premier, the Hon. James Munro, with the result that a Bill was introduced into the Victorian Parliament prohibiting the importation and use of opium, other than for medicinal purposes. Through the energetic efforts of Mr. Gordon the Bill passed the Assembly by an overwhelming majority. But the Upper House, which has so often proved the grave of social reform, caused the measure to be deferred for twelve months. It is said that the Hong Kong Opium Farmer's agent in Melbourne left no stone unturned to secure the defeat of the measure. Large sums of money were spent. Some £3000 were said to have gone for that purpose.

The anti-Opium party, however, was not discouraged. In 1893 another large representative deputation waited upon the then Premier, Sir James Paterson, and he immediately brought in a measure for the suppression of the evil. By an even larger majority than the last, an al-



most unanimous House, this Bill passed the Lower Chamber, but it was sacrificed among the innocents in the Upper House. On this second occasion, when the measure so nearly succeeded in passing into law, the Hong Kong Opium Farmer's agent is alleged to have spent a much larger sum than before to defeat it.

Then came Lord Brassey, with his sinister influence, chairman of the Royal Commission on Opium. Personally interested in the opium traffic, and deriving a huge income therefrom, while acting as Chairman of the Commission, he was indefatigable in doing everything to defeat the object of the reformers. He even succeeded in prevailing upon a brother commissioner, at heart against the infernal traffic, to vote with him, interviewing him on several occasions, and succeeding at last in coaxing him to sign the majority report of the Royal Commission, although the man was convinced more than ever, after a visit to India, of the terrible nature of the evil. The ridiculous question which Brassey put to his brother commissioner was, "Would he, for the sake of sentiment, sacrifice the Indian Empire, which depended upon the revenue from the opium traffic?" Sacrifice the Indian Empire, indeed! Better to sacrifice it if its preservation to the Crown depended on evil. A farcical question from a grown man, and one that ought to have had no weight, but it did, and Lord Brassey's presence in the vice-regal residence in Victoria, and the active party spirit he had shown against it, made any efforts in connection with the anti-opium movement for a time futile. At a public meeting in the Assembly Hall, certain gentlemen questioned Lord Brassey's fairness in connection with the opium business, and were cried down by the meeting, an index to the general stupid idea that it was bad form to disagree with a Governor, and to advocate a reform that he was opposed to. Forsooth! Then, two or three years ago, Mr. Josiah Rowntree, a former member of the House of Commons for Scarborough, and a chairman of the representative committee of the Anti-Opium Society of England,

visited Victoria. He would have been a potent force in reviving interest in the movement, but for the regrettable fact that he was mistaken for Mr. Joseph Rowntree, whose vagaries upon the Temperance question made him unpopular with Australian reformers. Fresh interest, however, is now being taken in the movement, and seeing that it is being prosecuted so vigorously by the very people who are most intimately concerned with it financially, the battle must be pressed to the gate. It will be a pitiable neglect of duty if the Federal Government carelessly puts the plea aside.

None desire the prohibition of the drug more than those who are slaves to it. One night among the opium dens of Melbourne, in company with one of the Sisters who spends her life in trying to reclaim the fallen inhabitants of the slums, a splendid physical specimen of a young Australian, smoking on one of the mats, hailed me and wanted to know why we did not stop the supply of the drug, and pathetically said that if a petition to the Government to prohibit it were circulated amongst the smokers, every one of them would sign it. At a matter of fact, a European smoker, hearing that the Chinese Reform League in Melbourne were taking the steps we have indicated, waited on the League, and asked that he should be accompanied to a den where a number of smokers were anxious to sign the petition to the Federal Government. Eleven of the smokers, all Europeans, men and women, attached their names to the petition. To be saved from themselves, that is the prayer. Will the Federal Government, for a little paltry financial gain, turn the cry aside?

It is appropriate to mention here that a strong movement is on foot in New Zealand to educate the public mind on the grievous wrong inflicted on China by the British Government forcing the Indian opium upon that country. May the movement prosper!

In order to aid the efforts of the Chinese Reform Association, a meeting of interested Europeans is to be shortly convened. The active co-operation of all our readers is earnestly solicited.

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### WHAT SOME OF OUR READERS SAY.

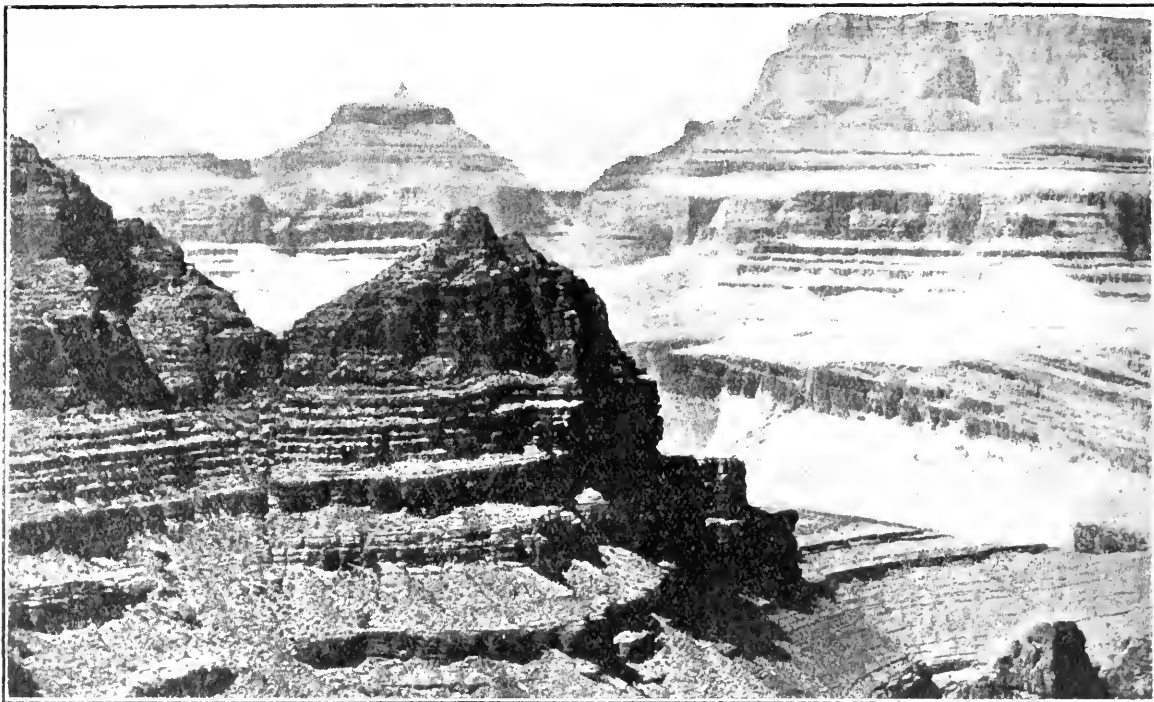
"The May number is just to hand. I must write to say I think it splendid, and worth double the price charged for it."

"If you keep up to the high level of the last issue (May), nothing will be able to compare with the 'Review of Reviews.'"

"I am subscribing again to the 'Review of Reviews.' I have tried other magazines, but nothing fills the place of the 'Review.'"

"The May number you sent is so excellent that I am sending on subscription for twelve months."

"The May number, just to hand, is, in my opinion, one of the best ever issued."

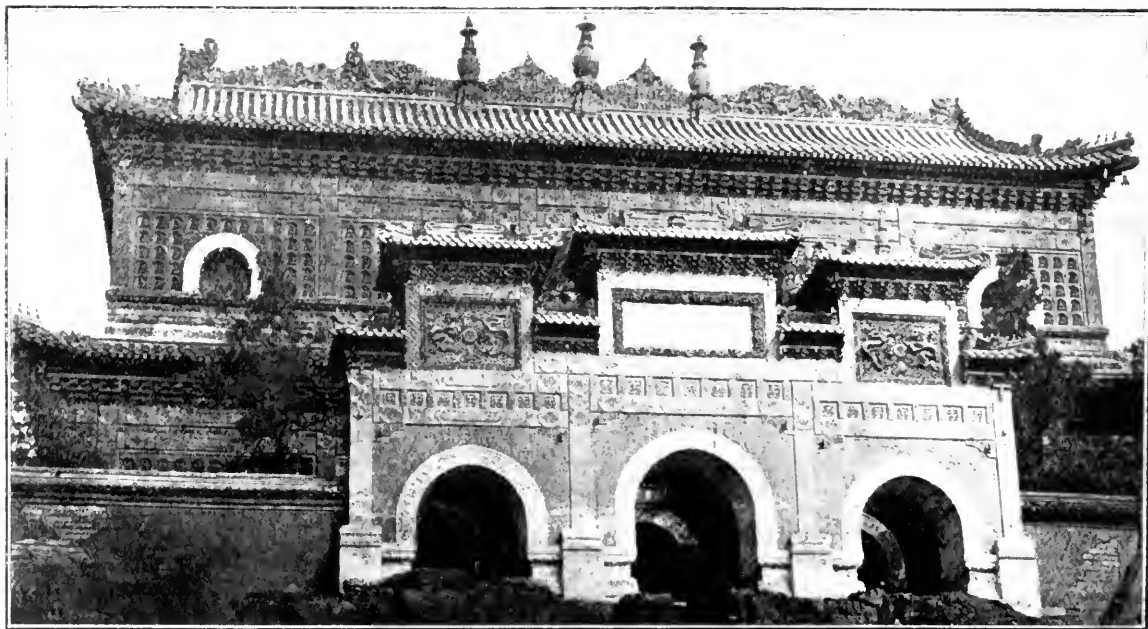


View in the Grand Canyon, California.

[Reproduced from "Scribner's,"

Photographed with a Telephotograph, a wonderful instrument which enables a photograph to be made of distant objects, as they appear through a telescope.

(Nearest Pyramid, three miles; distant Pyramid, nine miles.)



The Emperor's Summer Palace in Pekin, destroyed by the allied forces of England and France in 1861.

# Can We Federate Our Piebald Empire?

"NO." BY MR. JAS. EDMOND, Editor of the Sydney "Bulletin."

[The following article, by Mr. James Edmond, Editor of the *Bulletin*, will be interesting as touching one part of a question which is a burning one, and will be a hotter one in a few years. Mr. Edmond's article may provoke discussion. A similar publicity will be given to the reply of any one competent to answer the question in the affirmative.—EDITOR.]

Any article which deals with Imperial Federation from the standpoint of the Colonist of British origin may fairly commence with these two propositions:—

(1) That the present Imperial system, or lack of system, is so utterly untenable that it can only end in the disruption of the Empire by the breaking away of the great dependencies which are peopled principally by members of the Anglo-Saxon race.

(2) That the chief obstacle in the way of the establishment of a more permanent system is to be found in the United Kingdom itself.

## THE PRESENT SITUATION.

The present proposition is based first, last, and all the time on the assumption that the Englishman who leaves England to help in carrying the flag a little farther out is necessarily an inferior as compared to the one who stays behind, and it may be, moulders in some sleepy little country town and sells cheese in some murky little shop. The adventurous Englishman, who goes forth to Canada or South Africa or Australia and invades the wilds, and shifts the boundary of living Anglo-Saxondom a few miles farther into what was till then a wilderness, is, in fact, a mild form of criminal in the eye of the law, and a degraded individual in the view of public opinion. He ceases at once to be a full and complete citizen of the Empire. He loses his Imperial franchise and his share in deciding the Empire's policy, and in controlling the army and navy. In-

stead of being the possessor, he becomes the thing possessed. *Whitaker's Almanac* and other books of reference begin to describe him as "Our Colonial Possessions," whereas if he had stayed at home and been a cheesemonger or a churchwarden he would

have been classed among the owners instead of among the property. He is liable to be spoken to patronisingly by the great aggregate cheesemonger who never left his native village, about the gratitude he should feel towards "us" for all that "we" have done for him in endowing him with these splendid colonies, and the man who fights the almost endless droughts in inland Australia, or wages war with the snows of North-West Canada, sometimes fails to see exactly what the cheesemonger who stayed behind *has* done for him. It is true that the adventurous Englishman who shifts the real and workable boundary



Mr. James Edmond.  
Editor Sydney *Bulletin*.

of the Empire a few miles farther on gets something in exchange for the loss of his rights as an Imperial citizen. He acquires a small local franchise and certain local rights of self-government. But he has lost his share of the control of the Empire's policy. His local Acts of Parliament are subject to the veto of a power which he has no more share or voice in creating than if the veto were exercised by the Sultan of Turkey or the Shah of Persia, and he is sometimes driven to the conclusion that neither of these potentates could exercise the veto much less intelligently than the pre-

sent authority. He is cut off from any chance of rising to eminence in Imperial politics or in the Imperial military or naval service unless he repents of his sin and returns to England, and there begins his career afresh. He is unfit to be even a Colonial Governor—a position to which the pettiest member of the British Parliament or the mildest scion of the British aristocracy may aspire. All this is the penalty for carrying the flag into the back regions of the globe, and helping to prevent the British Empire being again what it was in the time of James I.—a little archipelago off the French coast.

#### THE NAVAL TRIBUTE.

So far as concerns Australia, one of the chief controversies with the Imperial Government concerns the question of defence. The Commonwealth maintains its own military forces. Whether, as compared with its population (which is one-tenth that of the British Isles), they are equal to those of the United Kingdom, it is impossible to say. Considering the British forces in the light of the fact that they took three years to suppress a handful of farmers in South Africa, and considering the Australian forces in the light of the assistance they rendered in that lamentable and sinful proceeding, the Commonwealth may be doing its share in a military sense—or it may be doing less. As regards naval matters the Commonwealth contributes £200,000 a year to the support of the British Fleet, and the demands for a larger contribution are loud and frequent. Comparing its population with that of the whole Empire the Commonwealth's subsidy is not very much less than its fair proportion of the whole cost of naval defence. Comparing its population with that of the British Isles the subsidy is ridiculously small. Compared with the voice Australia has (or rather has not) in deciding the naval policy of the Empire, in controlling the Navy, in auditing the naval accounts, and in the division of naval positions, emoluments, and dignities, the subsidy is so exorbitant as to amount to an outrage. In time of real trouble it is safe to say that the British Isles would be defended by every vessel which Britain could command, while Melbourne, Sydney, Adelaide, and all the other Australian coastal cities are not guaranteed the protection of so much as a tugboat—this despite the existence of the so-called Australian Squadron, over which Australia has no more influence or control than if it were the Chilean Squadron or the Turkish Fleet. Yet in every negotiation on this subject the impossibility of bringing British statesmen to understand that if an Englishman outside England is to contribute to the support of the British Navy on the same scale as the Englishman in England, he is also entitled to some shred of control, has been unutterable and pathetic. Every British statesman who has approached the subject has done so from the standpoint of the complete and incurable inferiority of the Englishman outside England. About the

“duty of the Colonies to carry their share of the burden of Imperial defence” a very great deal has been heard. About the corresponding right to a share in deciding on the Imperial policy, in resolving what quarrels the Army and Navy shall be employed, in considering what alliances (tending to possible or probable war) shall be effected, and in auditing the national accounts to find out why it is that the United Kingdom has the smallest and the most costly army among all the great Powers, and apparently (judged by the story of the Boer war) almost the least efficient—about these matters it is impossible for us in the Commonwealth of Australia to hear anything.

#### TARIFF RECIPROCITY.

On one point, however, some small attempt has been made to lay the foundation stone of some sort of Imperial union. At the best, however, it has been a very small attempt. Joseph Chamberlain has come forward as the Apostle of Tariff Reciprocity, or Retaliation, or Protection—it is difficult amid the vapour of words, to find out which he means, or how far he means anything. If Mr. Chamberlain would publish in detail his idea of a tariff that would meet the case, there would at least be some tangible basis for discussion, but at present there is very little. So far all the suggestions that have reached Australia have referred to his it is our alleged duty to give a preference to the goods of the Englishman in England, but about the equally obvious duty to give a preference to the goods of the Englishman or the man of English descent in Australia, we hear practically nothing. At present Australia is mildly Protectionist (or nearly so Protectionist as I trust it will be in the future) from purely selfish motives. The United Kingdom is Free Trade from purely selfish motives, so from a moral standpoint things are equal. Australia gives a tariff preference to every Englishman within the scope of its legislation; the United Kingdom gives to its own English people no more preference than it gives to its worst enemy. Therefore from Joseph Chamberlain's standpoint, the Australian is already a much better Englishman than the Englishman himself. But to come down to the purely business aspect of the case—and even Imperial sentiment of the worst Chamberlain brand cannot wholly obscure the business aspect of the case—the position is this: The Commonwealth of Australia, despite its Protectionist tariff, sells very much less merchandise (shipments of gold to pay interest on our liabilities I do not include as merchandise) to the United Kingdom than it buys from the United Kingdom. This is taking the values at the Australian end of the voyage, but as the difference between these and the values at the British end of the voyage consists of freights paid to British shipowners, it is the values at the Australian end which count. On this basis it seems to us that v

are more entitled to receive a preference than to give one, or at all events that we should hear a little more about the preference we are to receive, and not so overwhelmingly much about the one it is our alleged duty to give. Other countries, from which we buy much and to which we sell little, are Japan and the United States—in fact, it seems to be our ill-fortune that our bad customers are the United Kingdom and the States, which the United Kingdom regards as its best friend, while our good ones are those which it views with hostility or indifference. But in the main our customers outside the United Kingdom buy from us much more than they sell to us, and it is the balance in our favour on this trade which, to a great extent, enables us to pay the interest to the British money-lender on our stupendous external debt. So far, therefore, the proposals for reciprocity—a strangely one-sided reciprocity—which have reached us are, to all intents and purposes, proposals that we should commit a violent outrage on our good customers for the benefit and selfish gratification of our bad ones. If we did so, and if France, Belgium, Scandinavia, Chili and a few other countries were moved to effective retaliation, the probable result would be that we would have to offer the British money-lender *ros.* in the £. Whether our creditors' yearning for Imperial ideas would counterbalance that shock I do not pretend to say. At all events, seeing that we already buy much more from England than England does from us, and that we are already, in proportion to population, about the best customers that England has upon this earth, we fail to see why we should be the subject of so many homilies about our duty, in a commercial sense, to England. Such homilies would be much better directed at the United States, France, and possibly Japan. Australia, at its best, is a barren land, with no great agricultural future before it. If it is ever to be a great community, and a great section of the British Empire, it must depend largely on manufactures, and to build these up it must buy much less from Britain instead of more. And, by way of making good this loss, the Imperial Government might possibly suggest to the United States that a system whereby Britain buys almost everything from the States and sells to them almost nothing is too one-sided to last. In other words, the first demand for reciprocity should be made where the balance of trade is against the United Kingdom; not where the balance is in its favour. Also it is much more heroic to demand some semblance of bare justice from a community of 80,000,000 people than to nag at a community of 4,000,000 in the effort to extract from it far more than justice. Before Imperial Federation is possible the tariff question will require to be a great deal less nebulous than it is, and reciprocity must assume a much more reciprocal aspect.

#### THE PROBLEM OF COLOURED RACES.

The British Empire is, in the main, an empire of coloured races, and it is becoming more so rather than less as new annexations are effected, and as white men are driven out of South Africa to make room for Chinese coolies. Whether the coloured races add strength to the Empire or weaken it will not be known till the day of Britain's disaster comes to pass. While British prestige stands high the coloured races seem reasonably loyal. When the light of that prestige flickers low they may be still loyal, or it may be that Britain will find that it has to contend against three-fourths of its own subjects as well as against enemies outside. Meanwhile the coloured races of the Empire bring troubles to some of the British colonies which Britain, because they are not its personal and individual troubles, persistently refuses to recognise. In Australia no question stands more definitely in the way of any form of Imperial Federation, and no one points more definitely towards actual secession. Australia is a country with very much desert or semi-desert, and very little good country. It is a white man's land in the sense that there is no part of its habitable area in which a white man cannot work and retain his health. It has a small but steadily increasing population, and it has a vague impression that even the white man has some rights—among them the right to have a place for his children to live in. It is far from Europe and close to Asia, and if its ports were fully opened it could get twenty black immigrants for one white. But it does not want any such black influx, for reasons which England would fully understand if England were not too cold and too remote to be itself in any danger of a huge coloured labour invasion. Being itself in no danger, England refuses to recognise anything, and in reply to the Commonwealth's proposal to openly and honestly draw a colour line as regards immigration, the Imperial Government replied that it could not sanction any legislation which made distinctions between the subjects of our common sovereign, and said something to the effect that the right of every British subject to travel freely throughout the Empire ought to be sacred. The stupendous hypocrisy of this almost struck Australia dumb. Every theoretical right which the native of India possesses, and the acknowledgment of which would be a danger to the United Kingdom itself, has been trodden under foot. He has been conquered. He has no voice in the government of his own country. He has no voice in the management of the Empire, though he constitutes nearly three-fourths of its population. He has no vote and no Parliament, and the alleged rule that taxation and representation are inseparable has gone overboard in his case, because if it did not go overboard British supremacy would be destroyed. But the right to travel freely throughout the Empire does not endanger or inconvenience the Englishman in England, but only

the Englishman out of England, and this latter does not count. Therefore the Hindu's sacred claim to infest Australia is greatly present in the minds of British statesmen, and the coloured man really appears, in the British political view of things, to have far more rights in Australia than he has in his own country.

#### A BLACK PARLIAMENT.

Before there is any hope of including Australia, Tasmania and New Zealand in any scheme for the closer union of the Empire, it will be necessary to explain much more clearly where our coloured fellow-subject is to come in. At present he is partially excluded from the Commonwealth by the circuitous pretence of an Education Test, which is supposed to apply to all immigrants alike. But the barrier is a very frail one, and wholly insufficient. Because every white Australian adult who is sane and not a criminal has a vote, it is necessary, under the hypocritical plea that no colour distinctions are to be drawn between British subjects in Australia (however great these distinctions may be in India), to give the coloured man a vote if he chooses to put himself on the electoral roll, and Australia does not want to end by having a Black Parliament to run its affairs. It has no desire to be dotted over with black men's towns that smell like Lahore or give forth a perfume like that of the Cashmere Gate of Delhi. It has no demand for plague, cholera, small-pox, and the other concomitants of coolidom. It doesn't want to see its white workmen driven out of one occupation after another as the Asiatic comes in, or forced to hold their own by getting down to the Asiatic level, and there is no visible reason, even in the name of theoretical justice and humanity, why it should submit to these evils. The British Empire in Asia, taken as a whole, is only about as thickly peopled as Switzerland, about one-third as thickly peopled as England or Belgium, and not one-fourth as thickly peopled as Saxony. There is far more fertile land lying absolutely unused in Ceylon and Burmah than there is in Australia, where fertile land is lamentably scarce. Therefore the Hindu knocks at Australia's door, not as a man driven by necessity, but as a miserable incompetent who has made a failure of his own country and desires to come and help to make a failure of ours. True he has the claim that he is a fellow-subject, but we are not responsible for his being one, and many of us would rather he were not. And we have the assurance of British precedent that he is a miserably inferior fellow-subject, not good enough to have a vote, or to enjoy self-government, or to hold any high military command in his own country—not even good enough, except in very rare cases, to sit down at meat with an Englishman. If we are wrong, some of us at all events are willing to make amends by subscribing funds to promote an emigration of Beloochese and other cold-weather tribes

to the waste places of Ireland and the north of Scotland, and to help in furnishing Chinese coolies to work the lower-grade in mines of Cornwall. The rights of our own black aboriginals we fully recognise, but beyond that we have no inclination to go. We have tried many kinds of alien aboriginals, and found them all wanting. Also we have found them all about equally aggressive, bumptious and dangerously criminal as soon as they had grasped the astounding fact that they were in a land where all British subjects, as soon as they had gained admission, were equal in practice as well as in theory. And even if we have still a few fertile empty spaces in the Commonwealth that the Hindu or the Chinese British subject would gladly occupy, our view is that when a newly married white couple, whose children have hardly begun to arrive, only occupy four rooms in their twelve-roomed mansion, it does not follow as a matter of course that they should give the other eight rooms in perpetuity to negroes or Mongols.

#### A WHITE FEDERATION.

If there is ever to be a genuine union of the Empire, it is difficult to see that it can be based on anything less than a new Imperial Parliament (probably a Parliament of one House), elected on a wide franchise by the white people of the Empire, with representation according to population. Anything else looks like an unstable makeshift, but such a Parliament could be based on the white populations only; in any other conditions it would be a Parliament with three or four black, brown and yellow members to one white one, with Chinamen on the Ministerial benches, and a Babu leading the Opposition, and a discontented third party led by a Zulu or a Pathan. Already 99 per cent. of the coloured races of the Empire are disqualified, in a more or less surreptitious manner, from all Parliamentary influences. Any real Imperial Federation must bring about the necessity of drawing the colour line openly instead of secretly, and telling the coloured man plainly about his unfitness to govern, instead of merely leaving him to infer, by circumstances, that he is one of the unfit. And along with this necessity would go the other necessity of allowing the white regions of the Empire to exclude the extraneous black, brown, or yellow fellow-subject. The strength of the Empire must lie *always* in its white people; even if the black man is loyal, it is the white man's prestige that, in the last resort, keeps him so. But unless those portions of the Empire which are suitable for white settlement are reserved for white settlement—for the rearing of a sturdy race of white workers, not a mere handful of languid white masters giving orders to a multitude of black servants—the British Empire can never hope, in the day when it has its back to the wall, to count reliable bayonets against Russia, the United States, or even Germany. Britain exports much of its sturdy white manhood to the United States, where the children of British



migrants learn to be Britain's rivals, and their grand-children its possible enemies, while its fills the Transvaal (eminently suited for the growth of the white race) with Chinese, and urges Australia to give up its little strip of fertile country to the Hindu. So far as concerns population, the Empire is not growing very fast, save by the annexation of newordes of blacks; and unless Imperial Federation is to be a scheme for drawing together, strengthening, and fostering the white races, it is difficult to see where its value comes in.

#### THE HOUSE OF PEERS.

It seems almost necessary to recognise that the British House of Peers would not fit in anywhere as part of a really Imperial Parliament. The Colonies have no faith in a legislative body whose sole qualification is that it is a House of Eldest Sons. They could never be adequately represented in it, which, even if they had some measure of faith in the existing Eldest Sons, would be an insuperable obstacle. Assuming that the present British Parliament were made into a really Imperial Parliament by the addition of colonial representatives, there would, presumably, arise a new and shoddy Colonial Peerage to represent Great Britain according to its population. It would almost certainly be drawn from the class in which the colonists have least confidence—the class of large landowners. It would settle down in London to attend to, or to neglect, its legislative duties. When its Eldest Sons succeeded it they would in many cases be men who had forgotten such remote places as Australia and New Zealand, and when *their* Eldest Sons succeeded in turn they would often be men who had never seen the countries they were supposed to represent. Moreover, the idea of a peerage, hereditary or otherwise, is repugnant to all colonial ideas. If the present British Parliament is willing to become a mere local legislature, as the Federation Parliaments of Canada and Australia would be, and to hand over all questions of tariffs, defence, and foreign and colonial policy to a new and purely elective legislature of one house, created on a white man suffrage, there might be some living force in the Imperial Federation idea.

#### THE IMPERIAL TARIFF.

If the British House of Peers is one serious obstacle in the way of Imperial unity, the British Free Trade ideal is an even greater one. All recent utterances on the subject of closer union have been based, more or less, on theories of reciprocity or trade preference, and on schemes for fostering the internal trade and industries of the Empire. But Britain can grant no preference to the Colonies if, at the same time, it admits the goods of all foreign countries free. And even colonies which might be willing to admit British goods free are not prepared to admit freely the goods of all Britain's foreign

friends and enemies. Furthermore, even the Colonies which might be willing to admit freely the goods of their white fellow-subjects, who work under something like the same conditions as ourselves, are certainly not willing to admit freely the goods of the coloured fellow-subjects who are willing to herd like flies in a hovel with a mud floor, and who regard eightpence per day as a wage far above the average. To Britain, with its industries solidly established, and with the cheap coloured competitor some twelve thousand miles away, this risk may seem of little account; to Australia, with its new industries and the coloured competitor closer to its door, the matter is one of vital importance. All the Imperial unity in the world would not be worth having if the price was free competition with the Asiatic either in Australia or out of it. All the Imperial unity there is ever likely to be in the world would not be worth having if it involved sinking our white workers to the Asiatic level, or even halfway or one-quarter of the way towards that level. Even apart from this question of the cheap sons of Shem, the Colonies, as a rule, have little sympathy with Britain's Free Trade ideal. The United Kingdom built up its industries under a most rigid system of Protection until it had almost a monopoly of such manufactures, such machinery, such steam power, such shipping, and such wealth as the world then possessed. Its appliances might be very crude and poor compared with the things of to-day, and because of their crudeness it might be necessary for the worker of that period to toil twenty hours to do the work that can now be done better in ten or in five, but as far as things went Britain was the workshop, the bank, and the carrier of the world. Then Britain repented of Protection—when it believed that Protection had done its full work and that the country's position was unassailable. (It is now beginning to doubt if it did not repent too soon, but that is another question.) The Colonies are to-day where Britain was, perhaps, one hundred and fifty years ago, and when Protection raises them to the position which Britain held, say, sixty years ago, they may also be willing to repent, just as Britain did, and, like Britain, with a sole eye to their own interests. But meanwhile, though they might be willing to become part of a highly-protected Zollverein of white British communities, no idea of free competition with the whole world, and least of all with the cheap coloured man, be he fellow-subject or alien, enters into the question.

#### THE BRITISH STANDPOINT.

Finally, there is, in the path of Imperial unity, an intangible difficulty which may prove more serious than many of the really visible obstacles. In a general way the people of the United Kingdom appear to regard Imperial Federation as the establishment of a system in which the supremacy of the United Kingdom, and especially of England as the

"predominant partner" thereof, will remain unchallenged as a matter of course. England is to increase its power over the colonies, but the idea of the colonies exercising any power over England is another matter. Yet, unless it is proposed that England should get away in a corner and Imperially federate by itself, there is no permanent guarantee of this supremacy. There might, in the flux of parties and the effluxion of time, come a day when a mainly colonial Ministry would guide the destinies of the Empire. The colonial vote might turn the scale against any further expansion of the Empire by the absorption of African swamps and millions of useless and unruly black idolators. It might go further and turn the scale in favour of the abandonment of many of the white men's graves that are already annexed. It might be of sufficient influence to start a new inquiry into the why and wherefore of Britain's vastly expensive yet miserably small and unready army, and that enquiry might be conducted on lines which would end in the decision that the root of the disease is the system which makes military commands so largely the perquisite of the British aristocracy.

Certainly when, under Imperial Federation, the Colonies had to carry a larger share of the burden

of defence, they would want to inquire into the nature of the defences, to audit the accounts, to share in the emoluments and dignities, and to know much more clearly than they have done in the past how far the naval defence forces are intended for the sole protection of the British Isles in an hour of extremity, and how far the outlying portions of the Empire might then expect to be left to their fate. And, in the course of very many years, Imperial Federation might even mean the shifting of the political centre of the Empire from London to Montreal, for Canada has possibilities in the way of population that the United Kingdom does not possess, and the tendency of the political centre to move with the population centre is not easy to resist. All these are considerations to be faced, and it would be interesting to know how far the Imperial Federation party in the United Kingdom realise their existence. It might be possible to devise some slipshod and temporary scheme of union that would for the moment, pass most of the difficulties by, but there is not one of them that looks capable of permanent evasion. The Federation of a piebald Empire on piebald principles is a problem compared to which the mating of a camel and a leopard to produce a giraffe as their offspring is a mere trifle.

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To the next issue of the "Review" will be contributed a very fine and informing article on "The Friendly Societies of Victoria and the Commonwealth," by Mr. John Vale. The name of the writer is sufficient to ensure the excellence and completeness of the contribution.

A Character Sketch of General Booth will appear in the next issue of the "Review of Reviews."

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### ... AMONG OUR READERS ...

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Mr. J. Box, of Albury, writes with reference to Lady Stout's review of "Limnora," by Godfrey Sweven, in the April issue: "The author's scientific attainments I will take for granted, and in ethical matters he sees the real hope of improvement by abolishing shams and establishing the professional schoolmaster. But in his idea of banishing all those who are marred by vice or weakness, he is not following Christ's teaching. Who 'came to save,' not to expel the sinners. He further asks who is to be the judge of vice or weakness, and suggests that General Booth's plan of elevation is better than expulsion; also that the author's marriage proposals are not natural, and tend to illicit practices."

Mr. J. H. Davis, Mooroopna, writes suggesting that "Socialism" should be sufficiently re-defined to enable citizens to determine with clearness their attitude to it, that they may neither engage in an indiscriminate fight against a class, or projects which may involve a violation of principles which are held as fundamental to the well-being of the people. He suggests that there should be formulated a higher socialism, based on principles of justice, equity and humanity, with the idea of placing industrial life under more equitable conditions, and on co-operative, economic and profit-sharing principles. This he believes would be in "accord with the practical

ethics of Christ," having for its higher definition the law of Christian love to neighbour as self, and applied to raise the industrial, depressed and brotherly life of the nation.

He thinks that if this were applied to every socialistic proposal it would be very easy to sort out the undesirable from the desirable proposals, and that any suggestions that "tend to disregard the rights of neighbour, to violate the sanctity of home, and the marriage state, that countenance mockery of religion, disloyalty and anarchy, would naturally and inevitably receive the uncompromising condemnation and contempt of all friends of humanity."

In reference to the article on "Saw-milling in Tasmania," which appeared in the April number of the "Review of Reviews," Mr. John Milne, of Wellington, N.Z., writes to say that he has built nearly all the band-saw milling plants in the Australasian colonies, and can vouch for the fact that the band-saws does perfectly satisfactory work, not only in Tasmania, but also in Canada and the United States, where much of the timber, like the maple and the oak, is much harder than any of the Tasmanian gums. One Tasmanian mill, concerned chiefly in cutting blackwood, a harder timber than the gum, renewed its order for two band-saws when the former saws were destroyed through the burning of the mill.

1. At the time of the investigation, the respondent was a member of the Communist Party, U.S.A., and was active in the same.

vides that next year a referendum shall be taken as to whether a certain number of hotels shall be closed without awarding compensation."

"Did the agricultural districts support Labour?"

"No. The farmers are still very conservative in their political views. They seem to think, when a tax on land is suggested, that they will be the only persons who will be affected by it. They forget that city land-owners will have to pay far more than owners of country land. The proprietor of a small 'farm' in Rundle Street or King William Street, for instance, will have to pay more under the land tax proposals than a farmer who has the fee simple of thousands of acres in some parts of the country."

"How did the women's vote affect the issue?"

"In the city electorate there are more lady voters

than men voters. It is difficult to say how the vote was cast, but generally they cast their votes for temperance men and good-living men. The women worked very earnestly on behalf of their favourite candidates, and no candidate can afford to ignore their influence. The presence of ladies at political meetings has a steadying effect on the speakers and the audience, and meetings are now far more orderly than before the fair sex were allowed to vote."

"What is the principal lesson to be learnt by this election?"

"Undoubtedly that South Australians are not afraid of the word 'socialism,' but, on the contrary, that they are determined to try a little legislation on similar lines to New Zealand."

### XXXVIII.—REV. L. M. ISITT: THE BRITISH LICENSING BILL.

It was impossible to let the Rev. L. M. Isitt pass through Melbourne without a chat for "The Review of Reviews," especially as he was my guest during his short stay. For the last five years he has been fighting the Temperance battle in the Old Country, and he is returning to New Zealand to help in the great struggle that will take place there in the end of this year. If anything, he looks stronger and fitter for work than ever.

I asked him about the general effect of the recent licensing legislation in England, which we here regard as so reactionary.

He said: "The Bill is so thoroughly vicious that even a very large section of the Conservatives of England have been roused to indignant protest. No one, temperate or teetotal, could fail to recognise the enormous harm worked by the excessive number of liquor bars in the Old Country. For 400 years the magistrates of Great Britain had possessed the power of refusing the renewal of licenses, and yet when, in response to the demand of the citizens, the magistrates lessened the 150,000 licensed houses by 220, Mr. Balfour immediately took up the publicans' cause and forced through the House a measure that changed the annual license into a permanent vested interest, that conceded the whole principle of cash compensation, and that practically robbed the local licensing benches of all real control. If any good eventuates it will simply be born of the very magnitude of the evil, and the stern menace given to national life involved in this huge increase of power and influence of the monopoly that was already the chief incubus on the commercial, political and physical life of the Old Land."

"Do you regard the position as hopeless—that is, as far as any fairly immediate remedy is concerned?"

"Certainly not. No position is hopeless where the struggle is between that which is manifestly right and that which is manifestly wrong. It may be

difficult to at once undo all the evil that this Bill has accomplished, but in my opinion there will be a speedy return of the Liberals to power, and although they are by no manner of means as enthusiastic and determined in their position to the Liquor Bill as they should be, they do mean to pass such restrictive legislation as will seriously cripple the trade. In all probability hours of sale will be shortened, licensing fees will be raised, the houses will come under far more stringent regulations as to conduct, and, if no attempt is made to repeal the Bill, a time limit will be established that will put an end to this sanctuary period that Mr. Balfour has presented to the liquor traffic, and leave the trade once more open to the will of the public."

"Seeing that the Labour Party is so strong in the States, it would interest our readers to know the attitude of John Burns towards the trade."

"Well, you can gather his attitude from his magnificent lecture. We regard him as one of the staunchest and best of reformers. I cannot add anything to that."

"How do you regard the question of preferential trade from the English Liberal standpoint?"

"I do not know that it is in my province to interfere in the question of retaliatory tariffs so far as some manufactured article is concerned, but personally I am glad in the conviction that the bottom has dropped out of Mr. Chamberlain's notion of preferential tariffs in favour of Australian food stuffs. I leave the question as to whether protection would or would not benefit a limited number of skilled artisans in the Old Country; but any increase of the price of bread and meat to the huge mass of unskilled labour in Great Britain would be an iniquity, and, as far as one can estimate, the people of Great Britain will have none of it. I only hope that neither cajolery nor the selfishness of the interested will avail or change this determination."

## XXXIX.—MR. R. J. LARKING: THE ANNUAL MEETING OF AUSTRALIAN CHAMBERS OF COMMERCE.

Mr. R. J. Larking, of Melbourne, is well known to "Review of Reviews" readers as an ardent exponent of progression in commercial circles. He is the Hon. Treasurer of the General Council of the Chambers of Commerce of the Commonwealth, and it is chiefly due to him that so much progress has been made in connection with the Metric System. I therefore had a chat with him upon the prospects of the question from a Chamber of Commerce view.

"Was your last Chamber of Commerce annual meeting successful?"

"Very; there were representatives from the Chambers of Commerce of Sydney, Newcastle, Melbourne, Adelaide, Geelong, Fremantle, Perth, Launceston, Maryborough, Rockhampton, Townsville and Mackay. The attendance at the meetings, under our popular and able President, the Hon. Wm. Knox, M.P., was an excellent one, keen interest being taken in the discussions and business of the Council. The subjects dealt with covered a wide range, as you will see from this report, which please accept. The subjects included: Coloured Labour, Commercial Education, Encouragement of Immigration, Mail Communication, Metric System of Weights and Measures, Decimal System of Coinage, the Sale of Produce Under Credit, Revision of Tariff, New Hebrides, Uniform Legislation in Bankruptcy, Federal Navigation and Shipping Bill, Reduction of the Number of Customs Forms, Equal Rights of Trade in Germany's Sphere of Pacific, Pacific Cable."

"It is, of course, needless to say that you brought up the question of the Metric System. How was it received?"

"Oh, yes, I brought the matter forward! It was not necessary to say very much about the Metric System of Weights and Measures, for it is such a familiar subject with the Chambers of Commerce. The resolution was carried unanimously. It expressed the hope that the Metric System might very shortly be adopted for England and the Empire generally, and recommended that such legislation may now be framed in the Commonwealth as to enable us to at once follow the Home Country in this change. It was a great pity the Bill which had passed the House of Lords last year had to suffer in the 'slaughter of the innocents' in the Commons at the end of the session. There is little doubt it will shortly be re-introduced, and it is almost sure to become law, for some 300 out of the 570 member of the Lower House are pledged to support of the Bill. The New Zealand Government has passed a measure enabling them to adopt the Metric System as soon as the Mother Country has done so. It is not probable that any step will be taken until then, for New Zealanders cannot intend to set up an isolated system of their own. Every-

where we see a growing interest in decimalisation, articles in favour of its adoption appearing in all sorts of papers, learned and popular. It is much to be desired that all schools should teach Decimals thoroughly, so that the rising generation may be prepared for the inevitable change.

"The Decimal Association of London, which has amongst its committee of eminent men Sir Samuel Montague, Sir William Mather, Lord Averbury, Lord Kelvin, Sir Henry Roscoe, Alex. Siemens, etc., is doing good work. This little measure is issued by them; they call it the 'Key to the Metric System.' We see it is 1 decimetre long, 1 centimetre wide, and 1 millimetre thick, an ingenious and educative rule."

"Did you make any reference to Decimal Coinage?"

"As to the Decimal System of Coinage—its adoption would probably give us the long-desired right to coin our own silver, and this was urged as an additional reason for Australia making the change at once, but the Council, by a small majority, preferred to wait until England had taken the lead."

"What do you anticipate as likely to eventuate in Australia regarding this? Are there any immediate prospects of a change being made?"

"The indications are that we must wait until England has made the change; but if this does not happen soon, the Antipodean States may, after all, have to lead the way. It will be a matter of sincere congratulation when there is only one system of weights and measures throughout the world, and this will be the case when the British Empire, U.S.A., and Russia adopt the Metric System."

Our readers will remember, from a previous interview we had with Mr. Larking last year, that Mr. Larking has taken a very active part in the effort to associate more closely the University and commerce. So I asked him about the matter, to which we drew attention in our November issue. "Since then," Mr. Larking said, "the Chamber of Commerce Exhibition Fund has increased to £1060. This will provide an exhibition of £20, and a prize of £8 8s. at the Junior Commercial Examination to be held at the Melbourne University, and a gold medal at the Senior Commercial Examination. It is hoped the movement may continue, and that at no very distant date there may be a faculty of Commerce at our University. Employers would assist the ambition of those anxious to raise the standard of commercial education by giving preference to candidates who possess certificates of the University examinations."

The fund is still open, and further donations will be received and acknowledged by Mr. Larking, 348 Flinders-street, City, who is the hon. treasurer.

## XL.—EMPIRE DAY AND THE LEAGUE OF THE EMPIRE: MRS. ORD MARSHALL.

BY W. T. STEAD.

Every year Empire Day, May 24th, the birthday of the late Sovereign, becomes more and more of an Imperial institution.

The League of the Empire is the most practical existing organisation for drawing more closely together the scattered parts of the British Empire: but it attempts to do this entirely by strengthening those bonds on which, after all, the unity of the Empire entirely depends—the bonds of sentiment. It adopts the most practical plan of addressing its efforts to the children of the Empire, and teaching them to think Imperially in the best sense of the word. For its objects are, in brief, affiliating schools of corresponding grade in different parts of the Empire. A school in one Colony is "linked" with a similar school in another Colony or in England, whichever is preferred, for interchange of descriptive letters, photographs, interesting objects for school collections and museums, and articles for school magazines.

To find out, however, the progress of the movement towards an inter-colonial celebration of Empire Day, I called upon Mrs. Ord Marshall, at the Caxton Hall, Westminster.

"We have gladly furthered Lord Meath's efforts for the establishment of Empire Day," said Mrs. Ord Marshall.

"Empire Day," she went on, after showing me the literature, "will be much more widely celebrated both in the Colonies and at home than it was last year. Since last Empire Day Australia has decided to keep it, and very few Crown Colonies now remain to come in. We have received from the South Australian branch of the League a proposal for an interchange of Empire Day essays between schools there and schools in other parts of the Empire. The subject they suggest is 'Empire Day, its foundation, purpose and modes of celebration'; and now Lord Meath has presented us with two silver challenge cups, value £10 10s. each, which will be open to competition every Empire Day by secondary and primary schools throughout the Empire. In conjunction with the secondary schools' silver challenge cup, to be held by the school, a personal prize of £5 5s., to be held by the prize-winner, is offered to all secondary schools throughout the Empire, for an Empire Day essay of not more than two thousand words. The subject, which will be one of Imperial importance, will be announced not less than six months before next May 24th. Also, in conjunction with Lord Meath's primary schools' silver challenge cup, a prize of £3 3s., to be held by the prize-winner, is offered by the League of the Empire, for competition in all primary schools throughout the Empire."

"Will you tell me what arrangements have been made for Empire Day celebration this year?"

"Very much the same as last year—that is, in schools a special lesson on Imperial history and geography in the morning, especially dealing with England's relations to her various dependencies and Colonies, and in the afternoon there will be a good many lectures in different parts of the country. From Sheffield University College we have been asked for a lecturer for the morning of May 24th, and to different schools we are supplying both lecturers and also sets of slides. But this year schools celebrating Empire Day sing 'The Song of Australia':—

There is a land where summer skies  
Are gleaming with a thousand dyes,

as well as the Canadian National Anthem, 'The Maple Leaf for Ever,' and, by special permission Mr. Rudyard Kipling's 'Recessional.'

"About how many schools will be celebrating Empire Day in England this year, and what form does the celebration generally take?"

"A very large number. Some of the Education Committees are in favour of the movement, and many school managers. The exact returns cannot be given till nearer the time. The celebration usually popular is a half holiday, with sports and special entertainments, the school addresses having been given in the morning. This year the League has a section in the Colonial and Indian Exhibition at the Crystal Palace, and we are hoping to arrange some lecture or entertainment there for London members."

"I should immensely like to know," I said, "how many designs have been received by you from children all about the Empire for the cover of the *Federal Magazine* you are going to bring out?"

"We have had a great many designs," said Mrs. Ord Marshall, "and some most beautiful ones, while none are really bad. Mr. Walter Crane is going to be one of the judges of the designs, which must all be done in black and white, and should symbolise the idea of inter-colonial unity with the Mother Country."

And Mrs. Ord Marshall showed me a number of designs sent, some of them from children in most remote dependencies of the Empire, all symbolising, some very quaintly, others most beautifully—the child's idea of the Empire. One, in particular, from Natal, representing Britannia and her Colonies, was quite beautiful, both in execution and idea. By next year it may be confidently hoped that the few and small missing links of inter-Imperial celebration of Empire Day will have been forged.



# THE CHURCH AND SOCIAL PROBLEMS.

BY REV. A. H. COLLINS, Baptist Minister, Melbourne.

[The Rev. A. H. Collins of Melbourne has made a close study of social questions in England, Australia, and New Zealand. The following article is a sane and clear consideration of the "Church and Social Problems" question. Mr. Collins has said what thousands would say, if they could put it as magnificently as he has done. No finer statement of the necessities and the possibilities of the case has been given upon the subject in Australasia. It is becoming more manifest every day, in view of the rapidity with which events in connection with the social side of our politics are developing, that the Church must define its position with regard to it. It cannot stand idly by, without neglecting grave responsibilities. Part of its mission in Australasia is to direct the great movement towards social reform and the general betterment of the community into the right channels.—W. H. JUDKINS.]

This subject is far too large for a single article. Much that needs to be said, and which one would like to say, must of necessity be omitted. One thing cannot be denied.

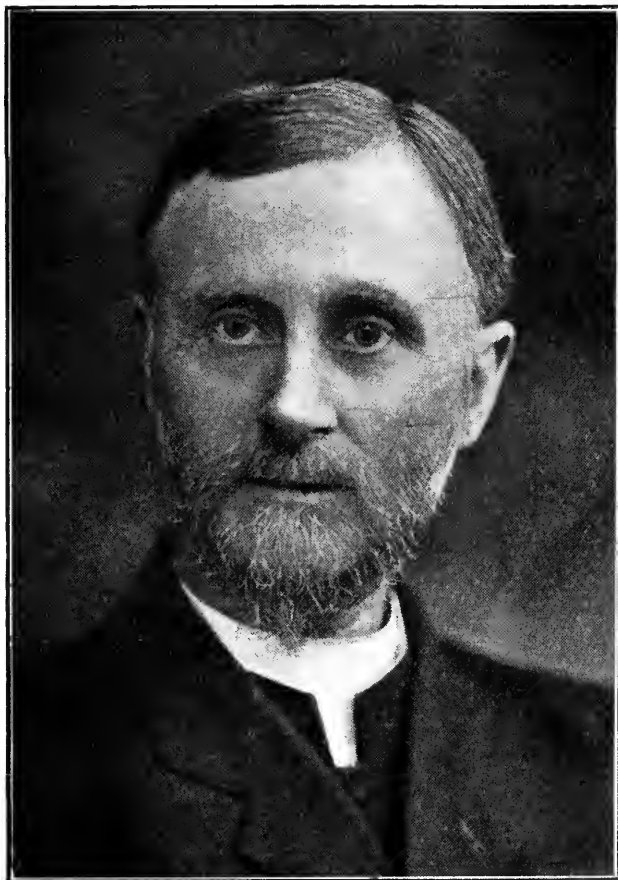
The topic is timely. Socialism is a word to conjure with just now. The subject is in the air. Workmen are debating it in the Trades Hall and over the mid-day meal. Editors are discussing it in newspaper articles. It is the text of critical essays in the chief magazines of England and America. It has forced itself on to the platform of Church congresses and Presbyterian synods; it has been the subject of papers read before the Methodist Conference and the Congregational Unions. This is not a passing craze, the idle occupation of an idle hour. The question has come to stay. The old-time respectable indifference to the cry of the people has gone for ever. No power on earth can stop the discussion or arrest the onward march of events to which it has given rise. For my own part

I do not wish to have the subject shelved, for I see in it the fruit of Jesus Christ's Spirit, and I wish to identify myself with a movement that is big with possibilities of blessing to the people. The wise man does not attempt to stop the flow of the stream, but lifts his sluice gates, and, by directing the current, sets the water power to grind his corn and

drive the machinery of his mill. If we are prudent, not to say courageous, we shall take hold of these modern movements, and by sympathetically and

wisely guiding their enormous energy, we shall seek to ensure that the reconstruction of modern society, that is inevitable, shall be gradual, peaceful and constitutional; not sudden, anarchic and bloody.

I say the question has come to stay. By what means it has come, raises an interesting historical subject which cannot be discussed at any length, here and now. Enough to say that the spread of popular education, the cheapening of literature, the influence of a free press, the granting of the Parliamentary franchise, and growth of the humanitarian spirit, have given us a new type of working man. Demos is no longer without personality and power. The serf has become a citizen. He has tasted some of the sweets of freedom, and is prompted to ask why he should not have more.



Rev. A. H. Collins.

For the first time in our history we have an educated, intelligent and powerful democracy. They have votes. The machinery of local and Imperial government is in their hands. They can displace governments and dethrone kings. Recognising their political influence, they will use Parliament to improve the social conditions under which they live. More important still

in the calculation is the fact that the Cain and Abel system of commercialism is yielding place to the brotherhood of the Man of Nazareth. We are learning that human kinship is not a dream. Dives and Lazarus are of the same blood, created by the same Power, answerable to the same eternal law. Time was when manhood was held cheap. The toiling millions were the helpless, hopeless slaves of a privileged and pampered few, their lives were made bitter by hard and cruel bondage. They dared hardly call their souls their own. Rome was peopled by slaves, whose bodies tyrants whipped at will, or flung them to their pleasure ponds to feed the fishes. The survival of the old title "freeman" points backward to the feudal times, when in "Merrie England" he only was "a man" whose long hair floated over shoulders which had never stooped to "a lord," and all beside were bondmen and serfs.

Now we have reached a broader, worthier conception of manhood. Christ taught us to lift our eyes to heaven and say "Our Father," and he who does that must, in order to be consistent, turn his eyes around and say, "My brother." A quickened conscience sees that Dives and Lazarus, the pauper and the millionaire, are monsters which have no right to be. To quote the words of Dr. Clifford, "Christianity began its regeneration of the world by its fresh conception of God, and completes and crowns it by its revelation of man. When Jesus said: 'How much better is a man than a sheep,' He sowed the seed of harvests of revolution." Calvary is man's eulogy, written by the finger of God, in characters of His heart's crimson. These are some of the facts which make it impossible to rest satisfied with the present order, and still less to go back on the past. Forwards, is the imperative voice of the hour. But forward to what? Forward, where? Is it over the pitch of a cataract, only to be caught in the swirl of the waters and tossed helpless and bruised down the river? Or is it forward into the Canaan of a freer, fuller and happier national life? The answer rests with you.

I need hardly say that Socialism stands for widely different things to different people. To one set of persons it represents all that is violent, destructive and hateful. Every Socialist is to their fevered imagination the incarnation of ignorance and brutality, the "Bill Sykes" of politics, or, to find his representative in Bible story, he is an Ishmaelite whose hand is against every man and every man's hand is against him. To another set of persons the Socialist is an apostle of sweetness and light, and his doctrine is the sovereign remedy for all the ills which afflict the body politic. "Adopt Socialism," say they, "and you will put an end to industrial strife and usher in the golden age, when the Labour 'lamb' will lie down side by side with the Capitalist 'lion,' and not, as at present, inside." Frankly, I do not believe either proposition.

Truth lies in neither of these extremes. There is Socialism which is ignorant, selfish and bitter tongued. There is a Socialism the chief article of whose creed seems to be that the idle, the incompetent and the thriftless shall be allowed to "sponge" on the industrious, the skilful and the thrifty. They would level down instead of levelling up. They would reduce all to the position of pensioners on a common fund. Socialism of that type is un-Christian and anti-Christian, unsocial and ant-social, and it finds no justification in history or religion. At the same time, I earnestly say that we should be patient and temperate with these men. Many of them have suffered long and suffered much. The sight of oppressed women and pinched children, and men pleading in vain for a day's casual labour, has maddened them almost past endurance. The brute, lowest in the scale of being, will hunt and fight with sublime courage when the whine of hungry cubs is in her ears. Some of these men have been goaded to desperation by the sights and sounds of wretched wives and foodless children and fireless grates. Add to this that others, more favourably placed than they, have kept silent when they ought to have spoken out fearlessly, and we shall, perhaps, better understand though we cannot approve. Moreover, if there is Socialism that is un-Christian and even anti-Christian, there is a Socialism that is most emphatically Christian—a Socialism begotten of "the spirit and method of Jesus"; a Socialism that sees in every man a brother, and cannot stand by unmoved in the presence of misery and wrong; but must seek the cause and apply the remedy; a Socialism that does not prate about "Liberty, equality and fraternity," because it knows very well that you cannot have these unless you have equal brains, equal application, and equal forecast; but a Socialism that demands there shall be "a fair field and no favour" and that every man shall have preserved to him the natural rights of a man, the right to live by honest toil and with some more cheerful outlook than an old age with pauper relief, doled out reluctantly by men whose hearts are hard and cold as the nether millstone.

Mr. Ben. Tillett hit the centre when he said "We are not fighting for the right to be free. God has given us that right with our first breath. Christ Who had not where to lay His head, has given us that. We are fighting for the power and the opportunity to be free." Where is the Baptist, who mindful of our traditions, who does not sympathise with Ben. Tillett in his aspiration? One of the demands made upon us is that we rise above a nervous and fidgety fear of the social movements around us and cease pelting the Labour leaders with harsh words and unjust charges. Abuse is not argument. You have not answered a man when you have called him "a Socialist." It is high time that the slander of working men came to an end. "Two swallow

do not make a summer." It is true that some very foolish and wicked things have been said in the name of the workers. Have no foolish and wicked things been said on the other side? It is not the workers who are attacking marriage and the family. It is quite another class. It is not in the cottage of the artisan, but in the mansion of "the smart set" that the cares of maternity are rejected, and race suicide is practised. Denounce these if you will, smite them with the knotted throng of indignant public opinion; but, in the name of pity and justice, don't add to wrongs of the jaded wives of working men this vile slander of legalised prostitution. The leaders and captains of industry need not fear comparison with society leaders. The late Henry George was a Christian man. Joseph Arch was a Methodist preacher. Ben. Tillett, Hy. Broadhurst, John Burns and Will Crook are virtuous and sober and godly men, who would do honour to any Christian Church. A movement must be judged by its best representatives, and not by its worst. You would not be willing to have the Churches judged by Stiggins, Chadband and Uriah Heep. Some of the working men are foolish? Granted. God made them so to match their masters. The men who challenged the social maxims of 300 years ago were burned at the stake; 200 years ago they were excommunicated; 100 years ago they were execrated; to-day they are called "Socialists." But labels are usually ineffective in proportion as they are commendous. "Socialism" does not represent a party, not even a scheme. It is a criticism of existing social arrangements, a protest against noxious elements that poison them; it is a cry for the free development of our common social life, unrestricted by artificial regulations, contrived in favour of a particular class. Socialism, as a term, is incomplete, and partial if you omit brotherly love. You must expand and hallow it by the fuller and more sacred name of "Christian Socialism." The movement is Socialistic, inasmuch as it seeks change not by moral enlightenment alone, but by positive enactments by the prosaic means of the ballot-box. It is Christian, as it is not only compulsory but persuasive, and preaches sacrifice no less than discontent. Some foundation might be found for the claim that Christianity is Socialistic in its tendency. In fact, through a considerable portion of its history Christianity has often been explicitly Socialistic, and even communistic in its teaching. "The rich man is a thief," cried St. Basil. "The rich are robbers," echoed Chrysostom. "Nature created community—private property is usurpation," said Ambrose. "In strict justice, everything should belong to all," declared Clement. Surely there can be little doubt that the gracious fraternity of spirit, the unity of feeling, the identity of interest which the N.T. enjoins and praises is nearer to the ideal of the Socialists than to the Ricardians. If I were shut up to the two alternatives of individualism with its

fierce, pitiless doctrine of the survival of the fittest, and Socialism with its levelling tendency, I should take my stand with the latter.

What are the facts on which Socialism bases its claim? The facts are few and simple, and for the most part incontrovertible.

Great Britain is the richest country on the face of the earth. Foreigners who visit its shores, with introductions to the privileged classes, return home with bewildering tales of the vast opulence of the English aristocracy. They tell of men—not one or two, but hundreds—with fixed yearly incomes that run into hundreds of thousands of pounds. In nearly every English shire there are palaces more commodious and sumptuous than the kings of other lands occupy. They visit "Tattersall's," where £10,000 are given for a racehorse. They stand at "Christie's," where a Mazarin Bible is sold for £4000; where 1000 guineas are given for a cracked piece of porcelain, by some cracked bit of humanity; and they are told that the purchasers of these costly toys feel the expenditure no more than a labouring man feels the purchase of a postage stamp. What wonder if they return home describing England as a perfect Eldorado—a land where wealth and refinement and luxury exist beyond the dreams of avarice. But Great Britain is also the "poorest country in the world." Visitors to its shores, who come with other and higher aims than to hob-nob with the wealthy; men who study the sources of this enormous wealth, and the social condition, not of the few who spend it, but of the many who create it, stand aghast at the misery they encounter. They find in splendid London, in rich Glasgow, in mercantile Manchester, in democratic Birmingham, in "marvellous Melbourne," not singly, but in hundreds, houses in whose foulness no self-respecting animal would make his lair, and the fumes of which would impair the constitution of a sewer rat. Courts unlighted and black with exuding filth; stairways rotten and railless; rooms eight feet square alive with vermin, with little glass in the windows and no fire in the grate, a heap of fetid rags the only bed. Tens of thousands of one-room tenements where ten or twelve persons spend part of the day and all the night. Aye, worse yet, for some of these bundles of rags, called beds, are occupied by relays of sleepers, night and day, so that the beds are never cold. Talk to these toilers, living in these loathsome dens, and you will hear stories that will make you sigh and cry for another Tom Hood to sing another "Song of the Shirt." "Oh, God! that bread should be so dear, and flesh and blood so cheap." Women who stitch trousers for sixteen hours a day and receive 1s. at the end. Girls working button-holes at 1d. per 100, or making shirts at five farthings each. You will tell me these things happen in sound of Bow Bells, but not this side the world. That's true. But so is this. There are hundreds of girls learning dressmaking and

tailoring in Melbourne who receive 5d. a day. There are white-workers making aprons at 10d. and 1s. a dozen, and work as hard as they may they cannot earn more than 1s. a day. Do you wonder to learn that in districts where this state of things prevails thieving and violence, drink and harlotry run riot—that in some districts a policeman dare not go alone; that in one district of 35 houses 32 were brothels, and that in one small district of 4000 inhabitants, the church showed only 40 attending public worship. It is said that 21s. in the country and 30s. in the town is the smallest sum on which the average family can be maintained, and yet a few years ago (I have not the latest statistics) the average wage throughout England was 15s. in the country, and 25s. in the towns. Summing up what our imaginary visitors have seen and heard, they might report as follows:—"In rich, happy, and prosperous Britain, 10 per cent. of the population are paupers, 10 per cent. are rich beyond all precedent and beyond all reason, while 60 per cent. whose toil supports the rest, earn on an average 5s. per week below the minimum of decency and comfort." It will not be denied that a man should be able to make some provision for sickness and old age, in addition to the daily support of wife and children. Whether this is possible is a simple question of arithmetic.

In a paper read before the Baptist Union of Great Britain, it was stated by the writer, who was a member of the London School Board, that 939 persons out of every 1000 die without any property worth valuing. The manual labour class number in round figures 26,000,000, with an annual income of £500,000,000—that is, £38 per annum per adult, or £77 per annum per adult male! Thirty per cent. of the entire population do not receive more than a guinea per week per family. If you include those who are in prisons, workhouses, hospitals, and industrial homes, there are no less than a million and a half of people whose position is a danger and a disgrace to the community. Surely the system which

dooms 90 per cent. of the wealth producers to have no home they can call their own beyond a week's end, and sets them face to face with grim poverty from the cradle to the coffin, is not a success? Surely the system which in the wealthiest city of the world sends one person in every five to die in a hospital or workhouse, is a blot on the fair name of Christian England? Mr. Griffin, the cool financier, is not the man to go into hysterics on the subject, yet he affirms that—"No one can contemplate the present condition of the masses of the people without desiring something like a revolution for the better."

These are the facts. Any man of ordinary intelligence can examine them for himself. Thank God, the number of those who have set about the examination is increasing daily, and they are not slow in coming to certain conclusions. They will tell you that the outrageous wealth of the 10 per cent. of the population, so far from being a sign of prosperity, is really a symptom of deep-seated disease. That just as in the human body there may be a diseased condition in which all the nourishment taken goes to support one morbid region, so in the body politic a nation may suffer because one member is overfed, while the others are shrivelled and starved and dying. This social evil works a double mischief—directly and indirectly. Directly, because the enormous wealth gathered in the hands of a few is mischievously spent; spent on the turf, which breeds more blackguards and spreads wider ruin than any other institution in the world; spent in "sport," which in two Scottish counties alone depopulated 200,000 acres and desolated 1000 homes to provide a solitude for deer! Indirectly, because as investigation shows, luxury and poverty increase in equal ratio; because the splendour of the few represents the squalour of the many; because John Hodge starves on 15s. a week in order that My Lord Tom Noddy may fatten on £100,000, and the wretched inmates fester in foul garrets that His Grace the Duke may keep a dozen mansions. These are the facts, I say. What will you do with them?

(Mr. Collins will, in a second article in the next issue of "The Review of Reviews," answer the question contained in the last sentence.)

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When you have read this issue of the "Review," would you mind mentioning to your friends any of the features that have pleased you. We want the "Review" widely read. If any reader will send us the name of a friend whom they think will be interested in it, we shall be glad to send a sample copy.

# Ryan Walker: A Cartoonist of Social Protest.

## A MODERN PREACHER OF RIGHTEOUSNESS.

### AN ARTICLE TO MAKE MEN THINK.



Ryan Walker.

To the *Arena* for April, its editor, Mr. B. O. Flower, contributes a characteristic and splendidly-written article under the above title. In a very fine introduction he speaks of the spell of enthusiasm which comes to the majority of young men: of the times when "the good, the noble and the true appeal to the inner vision in a compelling way, and the spiritual eye catches a glimpse of Justice in her peerless glory and of the broad spirit of altruistic love which is all-compelling and all-exalting in its influence over the higher and finer sides of life." He goes on to point out how few there are who are prepared to make the great renunciation which must result from the following of one's ideals, and bewails the small number of those who are prepared to "lose their life," although in the losing they gain it. The man who places his own gratifications first, panders to his senses, seeks to attain worldly possession at the price of his loyalty to his best in-

stincts "will shrivel, dwarf and imperil his spiritual being while living this little moth-like existence, which at best is fleeting as the passing days." He goes on to point out that "the immortal ones to whom the world owes her greatest debt have been the chosen few who have followed the ideal, reckless of thought of self." This, of course, has led many to punishment on charges of treason, to the stake, to martyrdom in many forms. But it is the men who at crises in history have placed the cause of right above self, who have moulded the destinies of the world.

"It is not altogether strange that so few of our young men and women respond to the bugle-call from the heights, for church, home and school have concerned themselves far too little with the inculcation of fundamental morality and the development of the passion for justice, truth and the rights of others, or the maturing of full-orbed character, while a thousand influences are conspiring to lure the young from the heights, a thousand voices plead with them to shun the rugged peaks that seem to promise so little and that demand so many sacri-



Ryan Walker, in Brockton (Mass.) *Enterprise*.

THE ACCIDENT OF BIRTH.

Ryan Walker, in *The Comrade*.

## THE SLAVE OF THE LAMP

A very modern version of an old story

fices at the outset. A thousand voices cry, 'Conform!' and in this chorus too often are heard the voices of church, of home and of school. The glory-bathed peaks of the eternal ever glisten far above the struggling millions in the broad valleys and the few who essay the toilsome paths up the slopes. Moreover, the way is steep. It is strewn with shards and fringed with brambles; while below are the broad and fruitful plains, laden with food and rich in glittering baubles for those who in the mad race thither first win entrance and who possess the strength to hold and further acquire. Yet the victories of the world on the moral plane, which contribute to permanent civilisation, the happiness, prosperity and elevation of the race, have been won by the few who have chosen the upward path, who have placed the cause of all or the cause of justice, truth and brotherhood above all other considerations, and who, turning a deaf ear to the sophistries of sordid, selfish and sensuous influences, have fastened their eyes on the ideal and have bowed unquestioningly to duty's august demands, even though knowing that the path led to the prison and the hemlock, to Calvary or the stake, to confiscation of property, the impoverishment of the loved ones, imprisonment and death. The immortal ones to whom the world owes her greatest debt have been the chosen few who have followed the ideal, reckless of thought of self."

"When Eliot, Hampden and Pym made their splendid stand for human rights and the liberty of future generations they knew full well that the probabilities were that the Tower and dishonourable death lay before them; yet they faltered not, and through their superb courage, their power and their inspiring examples they won priceless blessings and helped to lay broad and deep the foundation principles of popular government."

"It is to the young men chiefly that a nation or a civilisation must turn in its crucial hours." An illustration of this was William Lloyd Garrison, the clanging of whose small printing press was the prelude to the songs of thanksgiving which greeted the freeing of the slave.

## WHY THE ARTICLE WAS WRITTEN.

The object of the article is to illustrate the work of Ryan Walker, the famous American cartoonist who "belongs to those who place principle above policy, and whose passion for human rights and the social and economic emancipation of the wage-workers of the world is an over-mastering influence in life. . . . Everything that smacks of injustice or despotism, of corruption or reaction, is his legitimate prey; and though his pictures (largely because he draws so much and is taxed to the limit of his powers) are valuable for their thought-compelling power rather than for their artistic execution, fre-

Ryan Walker, in *Fairy Stories from Real Life*.

"Yes," said the Ogre to his son, "I have a most wonderful magician in that shop there. He produces everything that the heart can desire and the brain imagine. Then I take all he produces and sell it, and, as the beautiful picture will show, I divide this wealth with him. Being a very shrewd Ogre, my son, I manage to get his share also."

"Now, my son, it's your business to keep this wonderful producer working for you when I die."

"But suppose he won't work," said the son.

"Oh, get out one of those United States injunctions and make him," smiled the Ogre.



Ryan Walker, in *Fairy Stories from Real Life*.

CAPITAL—"Yes, my son, our giant is angry. He does not like the whip I have been whipping him with. He is going to strike."  
 "But do n't be alarmed. All I have to do is to change myself into a federal judge, and hand this piece of paper to him, and if he should n't get right down on his knees the taxpayers will furnish us with soldiers to shoot him."

quently being little more than outline drawings, they possess that moral quality which made the poetry of Whittier so powerful during the anti-slavery crusade."

From early boyhood Mr. Walker has possessed the artistic idea, and when only thirteen years of age his sketches were accepted by *Judge*, the ideas being so good, although the drawing was crude. Mr. Walker has known what poverty means, and is thus able to "fully sympathise with the poor, and he has beheld with increasing apprehension the steady and alarmingly rapid increase in the acquisition and control of the sources of wealth by privileged interests and predatory wealth. His keen vision early led him to see that class-legislation, monopoly rights and other forms of privilege bestowed upon small classes, must inevitably result in giving to the favoured few advantages not unlike those that long held the masses of wealth-creators in vassalage through the fiction of 'divine right,' and the assumption of superiority advanced by hereditary aristocracies against which the great revolutionary epoch was a profound protest. He saw plainly that when the rich treasure-house of nature, essential to the very life of the children of earth—the land with its multitudinous mineral resources—was seized

and monopolised by the few, that many were placed at a cruel disadvantage, a disadvantage that virtually amounted to a form of slavery, because they were made dependent on the few who possessed these common gifts of the common Father to His common children."

Mr. Ryan says that the more he sees the perils of democracy, the more he is convinced that the cure for the evils that confront free government are more justice and greater freedom—freedom from the class-rule and the domination of privilege, that the key-note of present-day civilisation is "union or co-operation, and that the old competitive order is as impossible for the future as it has been wasteful and war-breeding in spirit." To use his own words, "My aim, hope and life-work is the betterment of my brother man. Nothing else counts. I believe the present system is cruel, unjust and essentially wrong, and wrong is wrong, no matter how it may be disguised; and I believe that the wrong is to be combated whenever and wherever it is found. I am a Socialist because I believe that Socialism will lead to the development of the greater self, to the out-blossoming of all that is finest and highest in the

Ryan Walker, in *Fairy Stories from Real Life*.

"My son," said the modern Ogre, "with this wand, from behind yonder rock of poverty, I can produce young girls for your lust, who will sell their bodies for bread. Have no fear of our Giant. They are his daughters, but he can do nothing so long as I touch him with this wand."



Ryan Walker, in *Fairy Stories from Real Life*.

Once the Ogre and his son were in a great forest. The son said: "How wild and desolate it is here."

But the Ogre said: "Never fear, my son. I have my wand, and our Slave will change this forest into cultivated lands, teeming with crops. He will open mines for us, build great cities and factories, and make railroads for you to inherit, you who have never soiled your hands with work. Our Slave does all this for the poor board and clothes I give him."

individual life, and that it will secure for all the people a measure of prosperity, happiness and freedom to grow and enjoy that to-day is the heritage of but a few. I have been actively interested in social agitation since I was a boy, and I shall continue to battle as long as I live."

"Now in those words, we think, is found the keynote of the character of Ryan Walker. He belongs to that small band who in every age have furthered civilisation because they have placed the cause above all thought of self."

#### A FOE TO DESPOTISM AND INJUSTICE.

"Despotism and Injustice" the world over are favourite subjects for Mr. Walker. He exposes in a striking manner the essential absurdity and criminality of the "divine-right" idea and the idea that dollars or might make right. Among his cartoons relating to Russian despotism is one, recently published, that in a few lines carries a great thought home to the mind—a picture that is one of those silent but potent forces that undermine thrones and

overthrow hoary wrongs. It represents the Tsar, the weak, arrogant autocrat of Russia, whose hands have recently been stained with the blood of innocent and starving men, women and children. He is seated in comfort before a glowing fire, while underneath is another picture showing a vast plain of desolation wrapped in a shroud of snow. A flag indicates the place as Port Arthur. In the foreground is seen the skeleton of a Russian soldier, one of the tens of thousands slain through the criminal rapacity of the Russian autocracy. Under the cartoon appear the words—"The Accident of Birth."

An exceptionally excellent cartoon appeared in *The Comrade*, and was suggested by a newspaper item announcing that at the last quarterly dividend of the Standard Oil Company John D. Rockefeller's share was 8,000,000 dollars. This cartoon is entitled "The Slave of the Lamp, a Very Modern Version of an Old Story," and shows in striking symbolism how the people of the United States are being bled of their wealth to swell the overflowing coffers of the few men who have by various means—not unfrequently by force and fraud—acquired a practical monopoly of God's great gift to all the people, but which in the hands of these few has



Ryan Walker, in *Fairy Stories from Real Life*.

The Ogre's daughter drew her dainty skirts about her and said: "I do n't like to come in contact with such loathsome creatures as the workers."

Then her Papa waved his little wand and said: "Behold, my daughter, how I change these people you loathe into beautiful bargains for you to select from and to adorn your precious, perfumed person with."



Ryan Walker, in *The Social Hell*.

I. The Vampire Judge holds court in the injunction regions of this Inferno and the word of the Trust is law. Men were sent to jail for feeding hungry women and children.



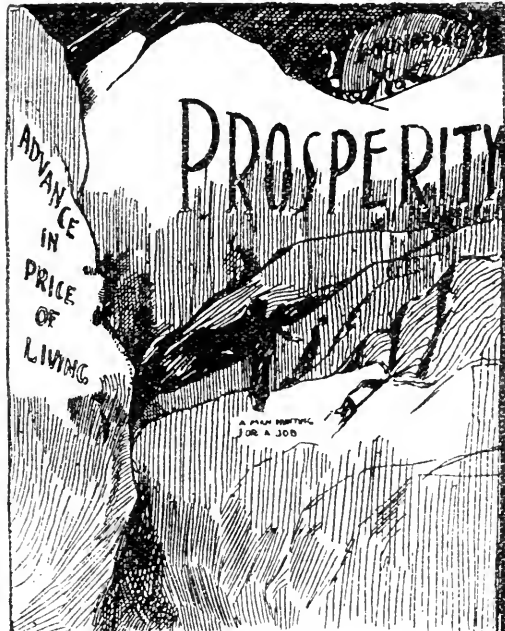
Ryan Walker, in *The Social Hell*.

II. The Farmer and the Consumer, and they who come between.



Ryan Walker, in *The Social Hell*.

III. In this Hell the Master tied the hands and feet and gagged many people who talk and write and think, and they said nothing against him because their work, which he controlled, was the means by which they lived.



Ryan Walker, in *The Social Hell*.

IV. A man out of employment went along rough ways, hunting for work. On every hand prosperity in big letters stared him in the face, but his way led over a higher and rougher road, and it was the "Advance in Living" way.

Ryan Walker, in *The Social Hell*.

V. In this Social Hell men, women and children were forced for their bread into occupations that meant their death, miserably.

Ryan Walker, in *The Social Hell*.

VI. Outlined on a background of stygian black, I beheld and understood the Perils of a Working Girl.

Ryan Walker, in *The Social Hell*.

VII. In the bowels of the earth, men toiled for the Coal Demon, and the little he paid them they gave back to him for provisions and clothes and house-rent. He made the consumer bring him vast quantities of Money for the coal these men produced. It never occurs to the miner and the consumer that they (society) should own the coal mines.

Ryan Walker, in *The Social Hell*.

VIII. There was fuel for the use of all the world, and the helpless and the poor froze. There were provisions enough for all—and the poor starved. There were houses enough for all, and the poor lived in hovels or in tenements.





Ryan Walker, in *The Social Hell*.

IX. In this dismal hell was another part, more dismal than all the rest. Rich men who had old and horrible houses rented them as tenements. In these houses the great demon, Want, had his Sweat-Shops, where hungry Labor toiled for a starving pittance, making goods for Bargain Sales, making goods for Exclusive Stores, where my Lady goes to buy. Disease and Woe went forth with every garment.



Ryan Walker, in *The Social Hell*.

XI. On every hand were great granaries filled with grain, great packing-houses filled with meat, and great mills filled with flour, and in the Valley of Starvation lay the rotting skulls of the multitude.

(Continued from page 582.)

been used to extort immense sums from the people and to debauch the public servants."

#### SOCIAL REFORM CARTOONS.

"The most effective of all Mr. Walker's Socialistic and reform propaganda cartoons are two series, one entitled 'Fairy Stories from Real Life,' and the other depicting scenes in 'The Social Hell' of the present day. We reproduce some of the 'Fairy Stories from Real Life,' with footnotes descriptive of each picture. They are cartoons that are well calculated to make the slowest-thinking of our people awoken to the palpable iniquity and inequity of our present-day economic system."

"The artist describes, in a series of striking pictures, the most vivid impressions of scenes which were borne in upon his consciousness as he journeyed through civilisation's inferno. We give our readers some miniature reproductions of these cartoons, with explanatory footnotes."

"Such are some of the typical examples of the work of this young cartoonist, who as yet is only approaching the threshold of manhood's prime."

The whole article is well worth reading, and will stimulate much heart-searching and painful but necessary thought.



Ryan Walker, in *The Social Hell*.

X. Then Taxpayer came by with hideous War on his shoulders. The demon waved the flag of "Patriotism" and the sword of Conquest, and mankind formed vast armies, and followed and slew one another. The greater the murder done, the greater the general who claimed the glory.

# First Impressions of the Theatre.

## A PLEA FOR THE DEMOCRATISATION OF THE DRAMA.

By W. T. STEAD.

On Friday night, January 13th, Mr. Stead read the following paper before the members of the Old Players Club at the Hotel Cecil. Mr. Carl Henschel, the president of the Club, was in the chair, and the hall was crowded. After the reading of the paper, a lively discussion followed, in which Mr. Rendall, Mr. Spence, Mr. Grein, Mr. Raleigh and Mr. Dark took part. In order to find room for this paper (originally entitled "A Tyro's Impressions of the Play") I omit this month any notice of the plays now being acted in London.

**I**F you want my impressions of the Theatre in a sentence, it is this: I think the Theatre is an abominably neglected institution. I am willing to take my own share of the blame for such neglect in the past—a neglect to be explained, if not to be excused, by well-understood traditional prejudices. And if I am venturing to address the O.P. Club to-night, it is in order that I may attempt to make some amends for that neglect, not by criticising the Play or the Players, but by modestly suggesting what, to the eye of the Tyro, seem to be practicable methods for enabling the Theatre to be a much more useful, a much more appreciated, and a much more honoured institution than it is at present.

### THE PRESS AND THE THEATRE.

I have called myself a Tyro, and so I am in the strict sense of the word, if its scope is strictly limited to the Theatre and the Play. Up to the present moment, I have only seen nine stage plays—not including the Ober Ammergau Passion Play. But I may claim in a wider sense to be something of an expert in the profession which has to a very large extent superseded the Theatre as the drama of the people. The real Theatre of the masses to-day is the Newspaper. The editor is the manager, and sometimes, as in my own case I may claim, without presumption, to have filled the much criticised rôle of actor-manager.

### THE EDITOR AS ACTOR-MANAGER.

Lowell in his never sufficiently remembered discourse on the Press and its Editors expressed this in his usual felicitous terms. He said:—

Wonderful to him that has eyes to see it rightly is the newspaper. To me, for example, sitting on the critical front bench of the pit, in my study the advent of my weekly journal is as that of a strolling theatre on whose stage, narrow as it is, the tragedy, comedy, and farce of life are played in little. Hither to my obscure corner, by wind or steam, on horseback or dromedary back, in the pouch of the Indian runner, or clicking over the magnetic wires, troop all the famous performers from the four quarters of the world. Looked at from the point of view of criticism tiny puppets seem they all, as the editor sets up his booth upon my desk, and officiates as showman. Think of it: for three dollars a year I buy a season ticket to this great Globe Theatre, for which God would write the dramas (only that we like farces, spectacles, and the tragedies of Apollyon better), whose sceneshifter is Time, and whose curtain is rung down by Death.

Our own poet Cowper, writing in much the same strain, describes how, when the postman brought the newspaper full of the doings and the debates of mankind,

I long to know them all.  
I burn to set the imprisoned wranglers free,  
And give them voice and utterance once again.

### THE THEATRE THREE HUNDRED YEARS AGO.

There were no newspapers in Shakespeare's time. The Theatre was the newspaper of the Elizabethans. In London, at the close of the sixteenth century, there lived 180,000 human beings, and for their use there were licensed two hundred theatres. To-day London has only fifty theatres and music halls for a population of 4,500,000. Under Elizabeth our ancestors found they needed one theatre for every 900 of the population. Under Edward we are content with one per 90,000. Even when all allowance is made for the greater size of the modern theatre, the contrast is very striking. What is the explanation? In "Notre Dame," Victor Hugo makes one of his characters lay his finger on the printed book, and then point to the towers of the Cathedral, exclaiming, "This will destroy that." His prophecy has not been fulfilled. The printing press has not destroyed the Church. Neither has the Press superseded the Theatre. But it has thrust it from its pride of place, and reduced it to its present abominably neglected position.

### A TYRO'S IMPRESSIONS OF THE NEWSPAPER.

The Theatre has not been without its revenge. The Press of to-day is infected with the vices of the Theatre to an extent which we do not adequately realise. The chief complaints which the Puritans brought against the stage in the seventeenth century may be levelled to-day with not less justice against the Press. There are exceptions, but the majority of printed sheets issued from the press to be read to-day, and to-morrow to be used to light the fire, are as frivolous, and as inconsequent, as much wasters of time, and destroyers of the serious view of life as any plays ever put upon the stage. I have often thought that it would be most interesting and suggestive if some experienced actor who had lived for fifty-five years in this world without ever having cast his eye upon a daily or weekly or monthly journal, were suddenly



to break loose from his lifelong abstinence, and to begin reading our newspapers. The first impressions of that Tyro would, I venture to believe, prove most instructive to the Press Club, and I think they would bear a very close resemblance to some of the first impressions produced upon this Tyro by his visits to the Theatre. The desultory reading of inane newspapers is quite as deplorable as the casual witnessing of idiotic plays. The object of both is to kill time, and, as time is life meted out to us on the instalment plan, the aim and end of both is suicide in fractions, and as the newspaper is much cheaper than the Theatre, the temptation from journalism is more dangerous than that from the drama. And there is one other tribute which I will pay to the Theatre. The stage may sometimes minister to adultery and lasciviousness, but it can at least boast that, unlike its rival and successor, the Press, it never incites the public to rush in headlong fury into the immeasurable crime of unnecessary war.

#### THE VICE OF "SPECTATORISM."

This allusion suggests the reflection that one of the vices which the newspaper has taken over from the Theatre is that, if I may coin a word, of mere Spectatorism. The newspaper reader is apt to consider himself a non-concerned spectator in the boxes, watching a spectacle that is being exhibited solely for the titillation of his nervous centres. This is natural enough in a theatre, where the audience has no direct responsibility for the incidents of the drama. But it is deadly in the newspaper reader, who is continually apt to forget his own direct responsibility for the performance which he idly watches and maybe criticises as a mere spectator. It is this mental attitude, in which the interest of the spectacle excludes the exercise of the moral sense of responsibility for the conduct of the actors and the plot of the play, which has long been one of the evil characteristics of our people in relation to war. At the beginning of last century Coleridge wrote:—

Secure from actual warfare, we have loved  
To swell the War-whoop, passionate for War.  
We this whole People have been clamorous  
For War and Bloodshed, animating sports,  
The which we pay for as a thing to talk of,  
Spectators, and not combatants.

Nor is this evil confined to the Press. Spectatorism is the curse of sport. Our national devotion to football and cricket does not mean that we play football or cricket; only that we like other people to play while we look on. And Spectatorism seems to me to be the chief malady from which the Theatre suffers in our time.

#### AN ANALOGY FROM THE CHURCH.

Let me take an illustration from a department of human activity much more familiar to me than the stage. The Church, which is the mother of the modern Theatre, has always regarded her wayward daughter as a rival rather than a child. But the Theatre might learn a great deal from her

unnatural parent. Everyone who knows anything about the practical working of the Church, especially of the Free Churches, which, having no support from the State, must rely solely upon their own resources, is aware that the Church is kept going not by the congregation of miscellaneous worshippers, but by those who are variously described as members or communicants. The congregation, no doubt, contributes something, often a very considerable something, to the cost of maintaining the fabric, paying the minister, providing for the music, etc., but the real force and staying power come from the interior body of faithful men and women who have banded themselves together into fellowship as members of the Church. It is the members, not the adherents, it is the communicants, not the congregation, which render the existence of the Church possible. It is the members who run the show. If they were reduced to the level of mere attendants at religious service, whether as oncers or as twicers, most Churches would cease to exist. For no Church can live and thrive on mere Spectatorism. There must be something more than that if the Church is to exercise any really effective influence over the community. And it is because the Theatre has been left absolutely to the tender mercies of Spectatorism, and because there has never grown up among its supporters any body of disciples corresponding to the fellowship of the faithful, that the Theatre seems to me to fall so lamentably far short of being as useful as it might be and as it ought to be, in the modern State.

#### WANTED: A FELLOWSHIP OF THE DRAMA!

If we compare the Church and the Theatre, the weak point in the latter becomes at once apparent. People go to the play to amuse themselves, as people go to a fashionable church to hear the preacher or to enjoy the singing. But the people who go to church to amuse themselves are not the people by whose aid the Church fulfils its divine mission. They are merely so much human raw material upon which the Church has to work. Their contributions to the offertory may help, as a buttress helps to keep the spire standing, but it is outside. Now in the theatre nobody goes to the play, or takes any part in the play, excepting to amuse himself, or to do himself good. But for him the Theatre is simply and solely a means of selfish enjoyment or of selfish culture. Now it seems to me, tyro that I am, that the Theatre will never be raised to its proper status until, out of this miscellaneous congregation, it can recruit the elect souls who will form the inner Fellowship of the Drama, men and women who will work and give and think and pray for the welfare of the Theatre, as men and women work and give and think and pray for the welfare of the Church.

#### THEATRE-HARDENED FOLK.

Do you think that to be impossible? If you do, then it is the tyro who has more faith in the Theatre

than the hardened theatre-goer. Nor is there anything very surprising in this. There is no subject so difficult to get hold of, as every Revivalist will tell you, as the regular church-goer who has never become a church member. He becomes what is graphically described as Gospel-hardened. I am afraid that the majority of theatre-goers of the present day are theatre-hardened. They have all their lives regarded the Theatre so exclusively from the point of view of their own personal gratification that it would almost need a lyddite shell to blast into their brains a conception of their duty to their fellow-men that carries with it the consecration of personal service, personal liberality to the improvement of the Theatre. But, if things are to be mended, we must change all that. By some means or other we must winnow out of the multitude of mere pleasure-loving spectators the saving remnant of elect souls whose love of the Theatre, whose faith in the Theatre, is not merely for themselves, but for the whole community.

#### AN ABOMINABLE SACRILEGE.

When I imagine what the Theatre can do, and might do, as an agency of culture and of civilisation, and then when I see this miserable derelict vessel which might have been as a veritable ark in which religion and morality and art might have found refuge, converted into a mere haunt of selfish folk intent solely upon passing the time, I confess my heart burns hot within me, and I could almost weep over such abominable neglect, such absolute sacrilege.

At Maintz-on-the-Rhine I once came upon an ancient church converted into a modern beer cellar, but the spectacle did not oppress me so much with a sense of the abomination that maketh desolate, standing where it ought not, as does the Theatre as it is, occupying the position of the Theatre as it might be.

#### A PERQUISITE OF THE MIDDLE CLASS.

I hope none of my hearers will mistake me to mean that I have found the Theatre an abominable thing. With the exception of one piece of putrescence—now happily dead and buried—I found nothing abominable in it, and much indeed that is most admirable. But it was the good side of the theatre that made me so sad, and, even if I may say it, so exceeding mad. Because the better the play the more monstrously wicked is it to confine the use of it, the enjoyment of it, to the handful of well-to-do people who alone can afford to pay for it at its present prices. The Theatre is at present one of the perquisites of the middle-classes. It ought to be the common inheritance of the whole people. The sixpenny gallery and the shilling pit have disappeared. In Shakespeare's time the common people could see a play for a penny. If one of the proofs of the Coming of the Kingdom was that the poor had the Gospel preached unto them, one of the signs of the advent of a new era will be that the poor have the Theatre opened unto them. I once said that in the days which are to come prayers would be said in

the churches for any section of the population which was so far cut off from the means of grace as not to have an opportunity of seeing a good stage play at least once a month. It is no use wringing our hands over the barbarity of our hooligans and the lack of civilisation among the masses of our people, while we bar them out by prohibitive prices from what might be a popular university both of morals and of manners.

#### SPECTACULARISM.

In the way of this democratisation of the stage stands the increasing tendency to make the play a mere excuse for displaying the triumphs of the scene-shifter, or for advertising the costumes of the actresses. The tendency to subordinate drama to spectacle was one of the most familiar features of the decadence of the Roman drama in the latter days of the Empire. A modern Savonarola, who believed in the Drama as the great Florentine believed in the Gospel, would make havoc of all these extravagances of the upholsterer and the dressmaker. No doubt the rich and comfortable classes enjoy the sensuous splendours of the setting. But why should we on their account make theatrical representation so costly as to necessitate prices which the mass of the people cannot pay?

With bars of silver and doors of gold  
We bar the Poor from their father's fold.

#### THE ALTERNATIVES.

This difficulty, however, need not stand in the way. The comfortable folk can have what they pay for. It is no business of ours. But I am concerned about the immense majority of my fellow-citizens who are living at this moment in a most deplorable state of theatrical destitution. To overcome that evil we must do either one or other of two things. We must either put the Theatre on the rates and taxes—as we have put our elementary schools—or we must appeal to the voluntary principle, and endeavour, by the foolishness of preaching, to raise up out of the multitude of theatre-goers a nucleus of true believers corresponding to the members of a Christian Church, who will spend and be spent in the service of the Theatre. As I am a Nonconformist, my sympathies naturally lie in the latter direction. But even if I were a strong advocate for State and municipal theatres, I should still be disposed to make a first direct appeal to the faith, the zeal, and the devotion of the theatre-goer for the purpose of creating in every community what I may describe as a Fellowship of the Theatre, every member of which would be personally pledged to devote a certain proportion of his income, and a certain modicum of his time and energy, to realise his ideal of what the Theatre ought to be.

#### A SUMMONS TO THE PENITENT FORM!

In other words, true to my habitual rôle of a Revivalist preacher, I would address the unconverted theatre-goer who goes to the theatre merely for his own amusement, and endeavour, by every argument and appeal, to bring him to the penitent

form, from which he might arise anxious to join the fellowship of the faithful and to work out with them the salvation of the Stage. When I was down in South Wales the other day, I heard the exulting tones in which the pastor or the Evangelist reported how, as the result of the Revival, forty candidates had been received by baptism into that particular church, and fifty more had applied for admission. For the most part these converts had long been attendants, more or less habitual, on the preaching of the Word. They had contributed to the collection, and many of them had paid pew rents. But they were outside the fold. They were not in fellowship. They had not consecrated themselves and all they possessed to carry on the work of the Church, to build up the Church and to compel the outsider to enter its fold.

#### JOIN THE FELLOWSHIP OF THE THEATRE!

I wish I could bring the members of the O.P. Club down to a similar penitent form, and listen to their earnest inquiry as to what they should do to be saved, or rather what they should do to save the Theatre from its present deplorable and derelict condition. And to those penitents I should answer, the way of salvation for the Theatre, as for the Church, is the way of sacrifice. The amount of time and money you are willing to sacrifice in order to bring the blessings of an ideal drama home to the hearts of the multitude is the measure of your faith in the Stage. No works, no faith. It is no use prating about your zeal for the Theatre, unless you are willing to come out of the merely miscellaneous audience of playgoers and band yourselves together with those few earnest workers who are not content to see the most potent instrument of moral appeal, the most stimulating agent of intellectual activity, given over to the manufacture of mere froth and soap bubble, the display of millinery, or the tinkling melody that predisposes to digestion the well-filled paunch of the overfed citizen.

#### THE THEATRE NOT A MERE MACHINE.

The objection will be raised, legitimately enough, that, after all, the Church exists to teach a definite Gospel, and is machinery created for and subordinated to the doctrine which it preaches. Whereas, the Theatre is a mere method or instrument which can be used to teach any kind of doctrine or none. The convert's enthusiasm is not for the Church *qua* Church, but only for the Church as the teacher of the particular form of religious belief which he believes to be the truth. How, then, can you expect theatre-goers to be zealous about a mere machine? To this there are two answers. First, that the mere quickening of intellectual life by the dramatic presentation of human problems on the stage is a thing in itself so helpful to progress and civilisation as to supply in itself an adequate object for enthusiastic effort. People can be enthusiastic enough about teaching children to read; altogether irrespective of the use to

which they will put their acquirement. And there can be as much enthusiasm about the stage as about a spelling-book.

#### THE DOCTRINE IT TEACHES.

The second answer is that the Theatre which such a fellowship as I have outlined would establish, would really teach a body of doctrine which, though not theologically formulated, is nevertheless a real creed, capable of exciting the highest degree of enthusiasm. That creed, briefly stated, is that life is a serious thing, that the problems of life ought to be seriously considered, and that there is no method by which they can be so vividly brought home to the mind, the heart, and the imagination of man as by the stage play. Theatre-goers of the kind I have in my mind's eye would differ, and agree to differ, as to the solutions of all the problems, but they would agree in desiring that the case for each solution should be fully and effectively set forth in dramatic fashion on the stage. There is also a third answer, on which I need not dwell—viz., that if the Theatre once obtained its proper recognition, we should soon have as many theatres of different religious, political, and social cults as we have churches, chapels, and conventicles.

#### AN IDEAL EXPERIMENTAL THEATRE.

There may be some who have gone with me so far who will admit that the first thing to do is to sift, as golden grain, the members of the Fellowship of the Theatre from the mere chaff of the ordinary playgoer, but they will stop there. Such elect souls are too few and too poor in this world's goods to be able to do anything worth doing. O, ye of little faith! How much did the Salvation Army raise last year in one week of self-denial? The members of the Salvation Army are not exactly millionaires. But the Salvationists raised last self-denial week no less a sum than £70,000. Is it to be believed that out of our rich, refined, play-loving population there are not to be found those with sufficient of the enthusiasm of self-sacrifice to raise whatever money is necessary to establish at least one ideal experimental theatre—with a sixpenny gallery and a shilling pit, all places booked in advance—with free performances at least once a week, where the best works of the best dramatists of the world could be played by a company whose primary object was not to serve as advertisements for the dressmaker, or be mere incidents in the scenic splendours of the carpenter's art? What is wanted is faith, and after faith, organisation. Even in this day of doubt and unbelief the Churches can find faith enough to create organisations which raise any amount of cash. I am loath to believe, Nonconformist tyro that I am, that the theatre-going public of this country is such a godless, feckless, worthless set of selfish loons that it is impossible to raise out of their midst a fellowship of stalwart workers and liberal givers who will begin the democratic regeneration of the British Theatre.

## SINNERS CITED TO REPENTANCE.

But there is nothing like being specific in your appeals to the unconverted. There are certain categories of theatre-goers to whom I would specifically point as those from whom the nation has a right to expect much more vigorous support for the National Theatre than at present, unfortunately, it has received. These categories, to take them in their order, are: (1) Royalty, (2) Aristocracy, (3) Plutocracy, and (4) Journalists. I do not mention the Church because, as Canon Liddon's Letters have reminded us, the Church has always considered its duty to the Theatre to be that of proclaiming and enforcing a boycott.

## (1) THE KING.

I will begin with the King. I do not specifically refer to King Edward. What I have to say would apply with even greater force to any of his predecessors. The Sovereign in this Realm is not like some foreign potentates—a man of enormous personal wealth. No one, therefore, expects him to subsidise a Court Theatre, like the Emperor of Austria, out of his own privy purse. But although he has no money of his own to spare for maintaining a high standard of dramatic art, he possesses a greater influence than any of his subjects over the devious course of the modern Pactolus. There has always been in theory a close connection between actors and the Crown. Since Elizabeth's day they have been the King's or the Queen's poor players. Royal letters patent have been granted to theatres. We have everywhere Theatre Royals. And we have His Majesty's Theatre in the Haymarket. Can anyone tell me, for I am as a child in these matters, what the Crown has done in the last hundred years to raise the standard of the National Theatre? Royalties have gone to the theatre, no doubt. They have amused themselves like other people. But beyond that what? Of course it may be said that it is to expect too much of an overworked Constitutional King to ask that he should use his exalted position in order to exalt, redeem, inspire and encourage the highest form of dramatic art, or even if he could not do that, to encourage those who endeavour to make the Theatre a means of culture and civilisation for the million instead of being, as it too often is, an instrument for amusing rich idlers. But to that objection there is an answer ready to hand. The King's nephew, the Kaiser, who does a much heavier day's work than his uncle, finds time and energy to spare for unremitting efforts to keep the German theatre up to a level worthy the German nation.

## (2) THE NOBLE.

Second among those who seem marked out by their position to lead the way to the penitent form are our wealthy nobles. Pray note that I specifically exclude all those aristocrats whom Lady Warwick, in happy phrase, described as splendid paupers. No one asks or expects an impecunious nobleman to play the rôle of a Mæcenas. But all peers are

not paupers. And if there be anything in the doctrine of *noblesse oblige*, the wealthy peer ought to be ashamed of himself for the way in which he neglects the Theatre. One of the reasons why the human race tolerates hereditary nobles is because these nobles, among other things, have felt themselves under an obligation to act as patrons of art, science, and literature. This is specially true in the case of dramatic art. The earliest troupes of actors in Elizabeth's reign were enrolled in the service of the peers. The nobles often protected, paid, fed, and lodged the actors. Nowadays, what does the House of Lords, or rather its individual members, jointly or severally, do for the Theatre? Nay, I will condescend upon particulars. There are many great nobles whose fortunes have been multiplied by the unearned increment created by the great urban populations which are housed upon their land. How many of these grantees, with their fabulous rents, have done anything to provide the people who pay their rents with a decent building in which stage plays can be performed? Nay, how many of them have even given a site on which other men more liberal than themselves might rear a theatre? I hear of great nobles spending thousands upon racing studs. When do we hear of a peer building and endowing a theatre? Ground rents would, perhaps, be safer if our proposed Fellowship of the Theatre were to be presented as an instalment of the ransom due to the people with four new rent-free theatres, entitled respectively the Westminster, the Bedford, the Northampton, and the Salisbury.

## (3) THE PLUTOCRAT.

From the aristocracy I pass to the plutocrats. There are many plutocrats in London. But can any of my hearers explain to me why the English plutocrat is the meanest specimen of the species to be found in any English-speaking land? It is humiliating for an Englishman to admit it, but the record of munificence is a scandal and a disgrace to our English rich men. Compared with the massive bequests and donations of the Americans to their universities, our English gifts are like the farthing which the miser slips into the offertory. When now and then you do come upon some splendid piece of generosity, some great gift to English charities or to English universities, you find that it comes from a German, a Jew, a South African, a Canadian, a Scotchman, or an Irishman. Seldom or never from an Englishman. Why my countrymen are so phenomenally stingy I cannot profess to say. The fact is unfortunately beyond dispute. That is, therefore, a cogent reason why some of these hardened sinners should repent and bring forth fruit meet for repentance. Should they feel the prickings of their conscience, let me suggest to them the desirability of easing their plethoric purses by founding a National Theatre. And lest their conscience should go to sleep, let me recall the fact that under Imperial Rome the plutocrats were

practically compelled to defray the cost of amusing the citizens, and of providing everything which ministered to the splendour and comfort of municipal life. Among other things, they were required by an opinion which could not be resisted to pay for the sports of the arena, and for the performances in the theatre. The same principle prevailed in Athens on a more systematic scale. Each of the tribes had the privilege of electing some wealthy citizen to the post of Chorus. The unfortunate plutocrat thus honoured was compelled to defray the whole expense of training a chorus. As every year there was a dramatic competition, in which many plays were produced, many were the wealthy citizens selected to pay the cost of the many choruses. When the judges had decided which chorus had won the ivy crown, the lucky Chorus was graciously allowed, always at his own expense, to erect a tripod in honour of his victory. Mr. Frederic Harrison, many years ago, suggested that the ancient Attic custom might be adopted with advantage by our modern democracy. Should our worthy plutocrats still refuse to part, it is worth considering whether, by the vote of the citizens, some millionaire might be elected to the honour of Master of the Revels, a post carrying with it the obligation of defraying at his own cost the erection of the necessary theatre, or the endowment of the necessary academy for the training of those who are about to enter the dramatic profession.

#### (4) THE NEWSPAPER PROPRIETOR.

Fourthly, and lastly, I come to the men of my own profession—the men who, as I said at the opening of my paper, are the heirs of the greater part of the inheritance of the Elizabethan stage. Can it be said that the owners of the great journals of London have even attempted to do their duty in this matter of the stage? Has one of them, have all of them put together ever exerted themselves as much to secure an ideal theatre as all of them have exerted themselves in turns to bring about most unideal wars? A great newspaper, anxious to do things as well as to chronicle them, offers an almost unequalled agency for the creation of the necessary Fellowship of the Theatre. Newspapers have undertaken the reconstruction of navies, the reform of armies, the reversal of fiscal systems; how is it that not one of them has ever done anything beyond the feeblest, piffling attempts to place the British theatre on a proper footing? Journalists owe a great deal to the Theatre, both as purveyors of material for copy and in the more direct way as the contributors of a considerable portion of their advertising revenue. But what has any newspaper done for the Theatre, beyond making copy out of it, and taking money from it? There are three conspicuous newspaper proprietors, each of whom has made an enormous fortune out of the pence of the public. I give them the names by which they were known before they got an alias. Mr. Levi Lawson, of the *Daily Telegraph*, Sir Algernon Borthwick, of the

*Morning Post*, and Mr. Alfred Harmsworth, of the *Daily Mail*. They all own great newspapers. All three are playgoers. All have acquired fortunes which would seem to American or Colonial millionaires an imperious summons to devote immense sums to the culture, the comfort, or the civilisation of the people from whom they drew their wealth.

What have they done? What are they doing? What are they going to do?

I invite them each and all to my penitent form, and I hope that I shall not appeal in vain.

THE above paper has been very copiously discussed in the Press. The *Times* devoted to it an article characterised by a curious capacity for ignoring the drift of my lecture. I certainly never deprecated amusement; on the contrary, very strongly affirmed the necessity for amusement, and asked that a whole great Art should not be sacrificed wholly to the amusement of well-to-do idlers.

I have received the following letter from Mr. Walter Stephens, which I publish with pleasure:—

London, W., January 26th, 1905.

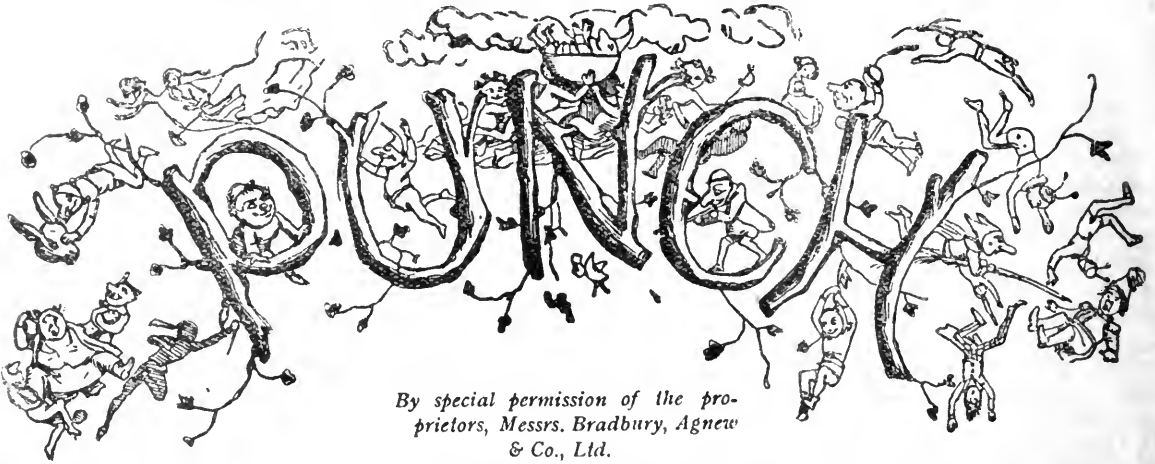
Dear Mr. Stead,—I write to most thoroughly endorse some of the remarks you have recently uttered as regards the theatre and its potency for good. I have myself made a public offer of £5,000 for and towards the permanent establishment in our midst of a Repertory Theatre, if the great playgoing public will subscribe £20,000. I go further than yourself as regards the free admission of the public, and would allow such twice a week, and at all times reserving the pit and gallery—i.e., for booking purposes, lowering also the price of the stalls to 3s. 6d. or 5s., and the other seats in proportion in the house.

It is to our great shame and disgrace as a nation that we possess no subsidised theatre, and, I think, as we see such theatres as the Comédie Française, the Deutsches Theater in Berlin, and subsidised stages in almost every Continental town of note, we should also see in our midst a National or Repertory Theatre. As a humble playwright one laments that at present the theatre is in a very parlous and decadent condition, a fact admitted on all sides, and it should be the great aim of a National or Repertory Theatre to further in the greatest and idealistic sense its noblest dramatic art, and also the æsthetic education of the people. Its motto should also ever be "The utmost for the highest."

The stage has a mighty mission before it for good, as you wisely aver, and I believe in no short distance of time the vast body of Nonconformists will be able conscientiously to visit the theatre, not only viewing it as an uplifter of morals, but also as a relaxation of both mind and body, and further, that great moral and spiritual lessons will be taught from its productions, as in the ancient days, when Biblical stories were presented on the then existing stages.

I maintain with you that the theatre should be the common inheritance of the whole people, and that all of us should most earnestly work, and think, and pray for its welfare, as we are accustomed to do of the Church. The days are, I think, now for ever past in our playhouses when we shall see the half-drunken leaning over the half-dressed—i.e., while we present to the public such plays as shall excite the highest degree of enthusiasm, since all the great problems of life, all the serious work and difficulties of our earthly path amid so many tortuous windings, can alone be most vividly brought home to the mind and heart of the people, and also its lively imagination by the stage-play.

## REPRODUCTIONS FROM THE LONDON



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**WE** have made arrangements with the Proprietors of the *London Punch* which enable us each month to give our readers the most interesting cartoons and articles from what is universally admitted to be the foremost humorous journal of the world.



*So Like a Brother.*

BROTHER: "Mabel's doing her hair an awfully rippin' way now. It makes her seem quite pretty. You ought to try it."



*London Punch.]*

*Under Reserve.*

HE: "Darling, will you share my lot?"  
SHE: "Yes, Charlie, if it really is a lot."





SCHOOLMISTRESS (desirous to find out Christian names of children's fathers, so that she may address correspondence in proper form): "Now, Alice, what does mamma call papa?"

ALICE: "Please, 'm, she calls him *Duckie*."

SCHOOLMISTRESS (baffled): "Tom, what does your mother call your father?"

TOM (stolidly): "Mother never speaks to father."



New Year's Fete and Gala.

"Well, Jane, did you have a good time at home? Was the village very gay?"  
 "Yes, thank you, Mum. But we was rather disappointed, as the policeman's feet didn't come off!"



Appearances are Sometimes Deceptive.

INQUISITIVE BOY: "Caught anything, mister?"

ANGLER: "No."

INQUISITIVE BOY: "Do you expect to?"

ANGLER: "Can't say." (Pause.)

INQUISITIVE BOY: "What are yer fishing for?"

ANGLER: (becoming annoyed, and trying to be sarcastic): "Fun!"



'ARRIET: "I will say this for Bill, 'e do look the gentlemann!"



Back to the Land.

FARMER'S WIFE (who has told the new lad from London to collect eggs): "Well, Jack, have you got many?"

JACK (who had raided a sitting hen): "Ranther! One old 'en she's bin and layed thirteen, and I don't think she's finished yet!"



Well Meant.

HOSTESS (to Distinguished Foreigner): "I do hope you won't find it dull here."

DISTINGUISHED FOREIGNER (politely): "Ah, no, I will not find it dull. Are not you and your husband amusement enough?"



Another Case of Mistaken Identity.

SHORT-SIGHTED FARM HAND: "Here you are, sir!"

## SPRING-CLEANING HINTS.

(With acknowledgments to the "World and His Wife")

### HOW TO MAKE OLD PICTURES LOOK NEW.

Many houses have pictures darkened with age which only need a little drastic treatment to make them as fresh and bright as new oleographs. The surface should first be soaked in a strong solution of hydrochloric acid, and then rubbed with an old nail-brush. Any paint that should chance to be removed can easily be supplied by a local artist for a

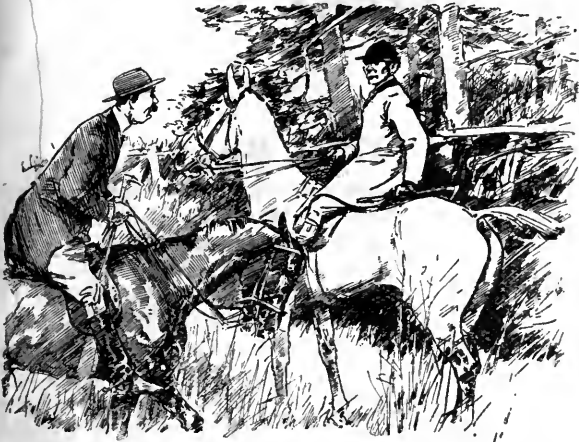


ARMS AND THE MAN.

Scene—A Well-known School of Musketry.

CAPTAIN (to Sergeant-Instructor, explaining the theory and powers of the new short rifle to squad of officers): "Yes, that's all very well, Sergeant, but I find it difficult enough to understand myself. How on earth am I to explain it to my men? Some of them are only half-witted."

SERGEANT-INSTRUCTOR: "Just explain it to them the same way as I'm explaining it to you, sir!"



**CURIOUS-LOOKING INDIVIDUAL ON SCREW:** "I've seen the fox! I've seen the fox! He's gone back into the wood!"  
**HUNTSMAN (with withering scorn):** "Must 'ave seen *you* I suppose!"

few pence. We heard of a Sir Joshua Reynolds which was treated like this the other day in its owner's absence, and on his return was mistaken by him for a Christmas supplement.

#### A PRETTY USE FOR OLD BOOTS.

It is a mistake to throw away old boots as useless, or to waste them on newly-married couples. A most charming effect can be obtained by planting a fern in the heel and hanging the boot from the ceiling in the window. Any kind of fern will do.

#### TO REMOVE STAINS ON THE CEILING.

The best thing to do is to re-whitewash the whole surface, which is done by lying on one's back on the top of the bookshelves and dabbing away steadily. But if the stain still shows through it is best to spill water systematically on the floor of the room above until you have stained the ceiling uniformly, leaving it a russet brown. After all, why should ceilings be white?

#### TO REDDEN LOBSTER.

Take a saucepan of boiling water and plunge the lobster in. It will emerge quite red and lovable.

#### TO REMOVE INK STAINS FROM THE FINGERS.

Fill your mouth with spirits of salt and then suck the fingers thoroughly.

#### TO REMOVE STAINED PATCHES FROM THE WALL PAPER.

This cannot be done. The only things to do are (a) re-paper entirely, or (b) re-arrange the furniture to hide the places.

#### TO EXTRICATE MOTH FROM FUR.

Stimulate the moths by smelling-salts, and when they begin to show signs of activity remove the furs into a dark room lit by several strong wax candles. The moths will immediately quit the furs and rush into the flames of the candles.

#### TO REMOVE MARMALADE FROM VELVET.

Immerse in a lather of white soap in hot water, and, after rinsing and dabbling firmly for five minutes, apply benzoline with a nutmeg-grater. If the marmalade then refuses to go, send for the police.

#### HOW TO LIGHT A FIRE WITH CELLULOID COLLARS.

Heat the collar over a gas jet until it begins to crack, then apply a fusee and thrust the collar between the bars of the grate.

## THE NEW MODE IN HONEY-MOONS.

[“Africa, it would seem, is becoming quite a favourite resort for Society’s bridal couples.”—Extract from report of a recent fashionable wedding.]

#### HONEYMOON GOSSIP.

(From our special correspondents all over the world.)

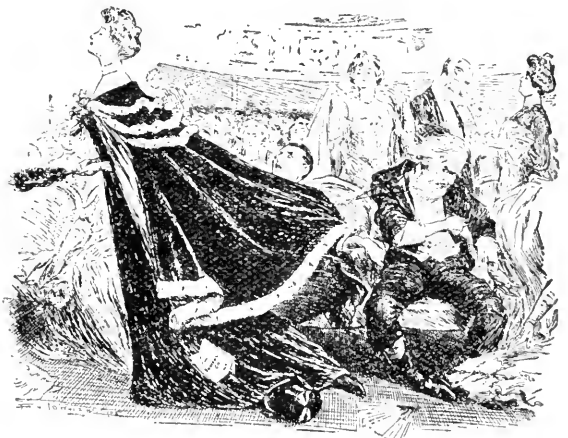
Mr. and Mrs. Fullalove, who, it will be remembered, are honeymooning in Dahomey, have been mixing with quite the gayest set in that country. On the 25th, writes our correspondent, they attended a State banquet at Abomey, since when they have been lost sight of—though reports from the natives suggest that they have penetrated into the interior.

Lord and Lady Sands have just concluded a delightful six weeks in the Sahara. They are now pushing home with all speed in order to take the waters.

The Rev. Silas and Mrs. Lovibond, who are spending their honeymoon in the level country round Timbuctoo, are, we understand, living very quietly, and mixing as little as possible with the indigenous cassowaries.

Much sympathy is felt with Mrs. Crocker, who arrived in London yesterday with a sun-umbrella and a mosquito-net as sole mementoes of her husband.

The late Captain’s unfortunate encounter with an alligator while the former was on his honeymoon up the Niger in a collapsible boat will be fresh in the minds of our readers.



#### Sweeping Assertion.

“The other night, at the Novelty Theatre, Mrs. Vere-Jones was gowned simply in a clinging black velvet, with a cloak of same, handsomely trimmed with ermine.”—Extract from society journal.

# BOOKS OF THE MONTH.

By W. H. JUDKINS.

## "TALES FROM OLD FIJI," BY REV. LORIMER FISON, M.A., D.D.

No more interesting and fascinating book has lately issued from the press than that under the title of "Tales from Old Fiji," by the Rev. Lorimer Fison, M.A., D.D., of Melbourne. The title explains the contents, which comprise one of the finest and most elaborate collections of native legends it has been the good fortune of the public to have submitted to it. The name and fame of Dr. Fison are already known throughout the literary world. He is a veteran missionary, having spent very many years among the native tribes of the South Sea Islands. In addition to his purely missionary work, he has laid the world under an obligation to him by the excellence of his contributions on native life. Bringing a keen, trained, observant mind to bear upon the customs and habits of the natives amongst whom he laboured, he has enriched literature as very few missionaries have done. Were it not for men like Dr. Fison, we should be without the insight which we now have into the earlier habits and customs of our dark-skinned neighbours, and their former life would have been a closed book, for the Fiji of to-day is not the Fiji of early missionary days.

The language of some of the native tribes is full of legends more or less beautiful, and all deeply interesting. Not everyone can take the native legend and translate it in such a fashion that it conveys to the strange ear the inner meaning which it really possesses. A master-hand is necessary to preserve the delicacy of the native phrases, and give them the same appearance and meaning when habited in strange garb. Dr. Fison has performed his work magnificently, for all this he has done. It indicates a most wonderful amount of careful research, for it is one thing to go among a strange people and get a general idea of its legends, and it is quite another thing to make one's self such a master of details as Dr. Fison has evidently done. Nothing is missing in these gems gathered up from the seashore, and one feels, after reading the book, that he understands the Fijian nature better than he ever did with any previous reading. The thoroughness of Dr. Fison's work is all the more evident when it is remembered that these Fijian stories were not put together with the intention of publication. They were really glimpses of Fijian life, customs and traditions which Dr. Fison from time to time gave to his sisters in the Old Land. This knowledge gives a new charm to them entirely, for it is one thing to sit down and write a description of anything to friends at home, and another altogether to prepare the same for publication, and yet their roundness and finish is perfect as though prepared for critical

readers, and the characteristic thoroughness and the natural excellence of Dr. Fison's ordinary work is manifested all through the splendid collection.

There is, of course, no finer anthropologist than Dr. Fison. His work on the aboriginal tribes of Victoria, which he issued in conjunction with Dr. A. W. Howitt, is a standard publication. Dr. Fison was specially honoured by receiving some years ago an invitation to represent Australian men of science at the meeting of the British Association at Oxford, and everyone will be delighted to hear that now another richly-deserved honour has fallen to him. On March 25th Dr. Fison received a cable message to the effect that, in response to a petition signed by leading scientists both here and in England, former Governors of Fiji, and other eminent men, and presented by the Right Hon. A. J. Balfour, His Majesty has placed him on the Civil List, with an annual pension of £150. He deserves this and more at the Empire's hands.

When Dr. Fison laboured in the Fijian Islands, conditions were very different to what they are now, for a large proportion of the natives was still heathen and given up to cannibalistic practices. Visitors to Christian Fiji to-day can have no idea of the terrible condition of affairs which the early missionaries contended against, and one could scarcely believe that these gems of the Southern Seas could ever hide, under the pall of their past, such a grim record of brutal wickedness and unshamed vileness. And not the least valuable portion of the book is the introduction in which Dr. Fison traces through the medium of the native language the history of the old heathenish doings.

Into the verbiage of the Fijians Dr. Fison has dug as some might dig in the earth for hidden treasure, and, aided by his personal knowledge, he has been successful beyond his best hopes. His patient research has given us a vivid realisation of old heathen Fiji, through words which the present Fijians uses, although the meanings are now totally distinct from that first attached. Thus, "thotho"—a re-duplication of "tho" (grass)—means the dried grass which was thickly strewn on house floors and covered with mats. But this word had a fearful secondary meaning, for the "thotho" of a chief's grave were the women who were strangled, their bodies being laid on the bottom of the grave for the dead chief to lie upon, their souls being supposed to accompany him to "Bulu," or the spirit land, and to wait upon him there. More than twenty women have thus been sacrificed on the death of a great chief as the "thotho" of his grave.

"Manu-manu-ni-latha," literally "bird of the sail," was another word of this class, for it once meant a child suspended aloft by one foot or hand from the end of the gaff when the canoes returned from a successful raid on the enemy. In the olden times canoes frequently came into "Bau" with these "birds of sail" dangling in the open air and swinging to and fro as the canoe rolled or the great sail flapped.

So Dr. Fison goes on filling page after page interestingly with glimpses of old Fijian life, which would have been impossible had he not, with keen mind and careful insight, burrowed patiently into the native language and extracted the real hidden meanings.

One of the most interesting parts of the introduction is that in which Dr. Fison refers to cannibalism, and he inclines to the opinion that it arose through the absence of flesh food. He says: "It seems to me that the balance of probability is in favour of the scarcity of animal food as the primary cause of cannibalism, though nothing can be absolutely proved either pro or con. During a battle royal which was fought many years ago at a meeting of a certain scientific body, an opponent of this theory instanced the Fijians as a people abundantly supplied with flesh meat, and yet indulging in cannibalism to an unparalleled extent. But though the Fijians have—or rather had a few years ago, before the great influx of white men—a considerable number of pigs, yet these are reserved almost exclusively for the chiefs and their favoured henchmen who share their feasts. As a general rule, the common people rarely taste flesh meat of any kind, but live almost entirely on a vegetable diet, varied by an occasional fish among the coast tribes, or snake among the hill folk. But granting, for the sake of argument, what is not true in fact, that the Fijian is now well supplied with animal food, still the words of his language prove conclusively that there was a time when he had little or none; and, moreover, that even his supply of vegetable food is not always sufficient for his wants, and that he knows what sharp hunger means. Let us call up a few of his words as witnesses in the case, and extract their evidence from them.

In the dialect of Bau, the chief kingdom in Fiji, we find no fewer than four different words each signifying "hunger"—*via-kana*, *via-vuthe*, *vaulolo*, and *waloloi*. The etymology of these words is significant. *Via-kana* is "wish to eat," and *via-vuthe*, "wish to swell"; while the primary meaning of *vaulolo* and *waloloi* is that of binding something tightly round the waist to lessen the pangs of hunger, their secondary meaning being hunger itself. It may here be observed, by way of parenthesis, that these words, being of the Bau dialect, renders their evidence especially valuable, for no Bauan ever went hungry while any of the neighbouring tribes had food of which they could be robbed. Then, in the

same dialect, there is *Lona*, a word hard to be translated, meaning "to express anxiety, or perplexity, as to the supply of food." Thus a man is said to "*lona*" when he exclaims, "Alas! alas! what is there for us to eat to-day?" (*Isaisa! A thava me nda kania edaidai?*).

The words already quoted are enough to prove that the Fijian knows what hunger is—hunger caused by scarcity of all kinds of food, vegetable as well as animal; but there are also words which prove quite as conclusively that he has long been tormented by flesh-hunger, by which I mean the hunger a man may, and will, feel even when amply supplied with vegetable food alone—that sort of hunger which wrung from the children of Israel the lamentable cry, "We remember the fish which we did eat in Egypt. . . . But now our soul is dried away. There is nothing at all besides this manna before our eyes." Man is so constituted that a certain quantity of animal food, or at least of food containing fatty particles in some form or other, is necessary to his very existence. Travellers who have passed any length of time without it are unanimous in describing the intense craving which its absence causes. Livingstone notices this craving, and says he found it allayed even by a full drink of milk; and Wills, the Australian explorer, when slowly dying of it, though he had abundance of vegetable food, the native "*nardoo*" within his reach, noted in his diary its fatal effect upon him.

Traces of a famine, resulting in child-eating, are to be found in the barren and rocky islands which form the windward portion of the Fijian group. One of these traces is the word "*veisaungone*" (child-barter), which is not now in use, but the remembrance of it still dwells in the minds of the old folks. One of them, a thoroughly trustworthy man, informed me that when he was a boy and used to listen to the greybeards telling their tales of the olden time, he often heard them speak of this famine as having occurred long before their day, and of children having been commonly eaten until the hungry time was overpast. "Our fathers did not eat children of their own tribe," he was careful to explain. "People of other towns used to bring their boys and girls hither to us, and take away ours in exchange; and this was called '*veisaungone*.'"

All this, of course, does not prove that cannibalism arose out of flesh-hunger, but it certainly does something towards smoothing the way for that theory. At all events, the evidence of the words here brought forward is conclusive proof that there was no abundance of flesh meat in Fiji to militate against the theory as far as the inhabitants of that group are concerned. The case may be thus summed up. It is impossible to establish a certainty as to the origin of cannibalism, and the question resolves itself into a comparison of probabilities, the balance being in favour of the strongest motive.



This is undoubtedly hunger. It is stronger than superstition; it is stronger than revenge. Man is a carnivorous animal, whatever the vegetarians may say; and in a savage state of society, if he cannot get the food for which his stomach craves, he will "kusima" (or "umiji" as the Samoans did in the fifth tale of this very series), until he eats his brother.

After this magnificent introduction follow the stories. A false criticism has been made in some quarters in England to the effect that "There is the appearance of too much literary finish in the translation, which is to be regretted from the scientific point of view." Those who criticise in this fashion know not of what they write. Anyone who has come into contact with the Fijian or the Maori knows that there is a majesty and a finish about their speech, especially in the recital of their legends, which, to be thoroughly appreciated in translation, needs all the exquisiteness of finished expression in order to convey aright the charm of native eloquence. One cannot listen to Maori or Fijian story-teller, recounting the legends of his people, without being struck by the poetical style, the high standard of presentation, often the superb eloquence, the completeness and the finish of the narration. Anyone who knows anything about this, knows perfectly well that in that lies the real charm of Dr. Fison's book. The very thing that was necessary he has caught. It makes the life, the soul of his picture, and any student of native customs, habits and literature will rejoice that he has happily been able to express the spirit of his theme.

Some of the stories are distinctly amusing, among the chief of these being "How the Samoans First Got Pigs," and "How the Fijians Ate the Sacred Cat," "How the Mosquito Came to Oneata," and "What the Tongans Say About Napoleon." This last is most interesting, as showing how the history of other nations may be grafted on to the vernacular of a native country. It is certainly a revelation to find that the Tongans claim the credit of Napoleon as a son of Tonga. The story of the sun-child reminds the reader very greatly of the mythology of other nations. Indeed all manner of world-wide myths abound in the Islands—"Jack, the Giant-Killer," "Jack and the Bean Stalk," etc.—and these are undoubtedly indigenous. The story of the Flood Deluge without doubt developed anterior to the arrival of the missionaries.

In "How the Fijians Learned to Build their Canoes," there seems reference to the Flood, and, indeed, as one wanders through the glades of this delightful presentation of Fijian folklore, he is continually reminded of similar ideas in his own literature. "The Beginning of Death" is a charming chapter. "In the beginning there was no land, save that on which the gods lived; no dry land was there for men to dwell upon; all was sea; the sky covered it above, and

bounded it on every side. There was neither day nor night, but a mild light shone continually through the sky upon the waters, like the shining of the moon when its face is hidden by a white cloud. Thus it was in the beginning."

"The gods dwelt in an island, but where it was no one knew, though some say that the words which have come down from our fathers declare it to be where the sky meets the waters in the climbing path of the sun. A fine land it was, with happy people for there was 'the water of life,' which the gods drink every day. Oh that we had it here on earth, for it would heal all manner of sickness." Dr. Fison says, by the way, that the living water tradition is far older than the coming of the missionaries. After a time the gods began to quarrel. One of them, Maui, became weary with the uneventful existence, and desired to travel, and Hiku-leo, known among the gods by his tail (he alone being thus adorned), derided his proposal with bitter scorn. This so enraged Maui that he forthwith announced his intention to sail immediately, and instantly the Tree of speech, a wondrous tree under whose shadow the gods used to sit, drank kava, the tree acting as the Master of Ceremonies, and calling out the name of him to whom the bowl should be carried. There was a rustle and a stir as if a sudden blast was sweeping through its branches, and all the gods kept silence, for it began to speak, warning them not to go away, predicting an evil so great and terrible that if told what it was they could not understand it. However, they went and had wonderful experiences. Amongst other things, they hauled up numerous islands from the sea with fish-hooks. After a long time, they sailed back to their old island, but when they gathered round the tree it gave forth the most pitiful sighs and groans such as had never been heard in Bulotu. After a time some of the younger gods became discontented, and went away to find some of the recently-created lands, and a deep groan came from the Tree of Speech, a wailing sound was heard among its branches, and a sprinkling as of rain fell from it like the falling of many tears. Also the Tree of Speech, in a mournful voice, declared because the disobedient ones were not satisfied with the sweetness of their own land, and desired forbidden pleasures, "Alas! alas! for the folly of the disobedient ones; evil is now their lot. Come, hunger and thirst, come trouble and sorrow, sickness and DEATH." A chill blast swept through the branches, mingling with the sound of sobbing and sighing. The leaves, heretofore evergreen, faded, withered and fell, scattered hither and thither by the sudden blast, and some of the branches withered.

The story of how to the wandering ones death came is pathetic in the extreme, and needs to be read in full to be thoroughly appreciated.

The adventures of Matandua also make up one of the sweetest stories of parental and filial love



which it has been our lot to read, and it stirs the spirit to read of how an adopted child manifested the most loving solicitude for his foster parents in a manner quite contrary to the traditions of Fijians, while the idea of the real mother of the boy, long since dead, talking to her child in his sleep, guiding his destinies, giving him advice in his life crises, and warding off danger from him, and the account of his beautiful death make up a story which cannot be excelled in like literature of any country. "No man slew him; no accident befel him; nor did he fall sick of any evil disease; but thus it was. When all things were ready for sailing, then for the last time came Talingo to him in the night, as he lay sleeping in the great house at Natauloa, the chief town of Nairai. Ever before, when she came, had she gazed upon him with sad eyes; but now was she light and cheery of look, as she stood beckoning to him with her hand, but speaking never a word.

"And Kalo-fanga, waking with a start, heard the king saying in a low tone and faint, 'Good-bye, Kalo-fanga. I am going. Talingo beckons me away.'"

"'My lord is talking in his sleep,' he replied.

"But when he woke in the morning, the king was lying at his side, cold and dead; and there was a happy smile upon his face."

But the book must be read to be appreciated. It is worthy of a place in every library, and, indeed, no library is complete without it. Especially should every Australasian, living in close proximity to the scene of these legends, revel in the presentment that it gives him of the early inhabitants of the islands of the Sunny South. Altogether it is a monumental work, a fitting crown to the splendid service Dr. Fison has rendered to Australasia, and, indeed, to the whole British Empire, by the magnificence of his work in the South Seas, in the work of converting the heathen, and in preserving for all time a picture of an order which is fast passing away—that of the old native life of the South Sea Islands.

We recommend the book to our readers. It is on sale by Messrs. George Robertson and Co., Melbourne, and may be procured from them post free on receipt of 6s. 4d., or if it suits the convenience of our readers better, we will procure it and forward it. Send postal notes or stamps.

### "CHINA, PAST AND FUTURE," BY HON. CHESTER HOLCOMBE.

### "BRITAIN'S SIN AND FOLLY," BY B. BROOMHALL.

Everyone should read this book, or books, for it is two books in one. The former section gives one of the finest criticisms of China and Chinese life imaginable in such small space. It runs back over the history of Chinese people, and at the same time brings it up-to-date, and gives a clear insight into Chinese character, making plain a great many things formerly hard to be understood. If anyone desires to make a study of Chinese matters, they cannot do better than purchase it. But its chief interest lies in the history of the opium trade, which should lie heavily on the conscience of every subject of the British Crown. The mass of evidence which is given in the second section of the book is enough to make any conscience sting, unless indeed it be lifeless. Rarely has such an indictment against any evil been gathered in such small compass. To turn over the pages is to make a shudder run through one, and to make one marvel that the British nation could have been capable of such iniquity. High time it is for the whole nation to rouse itself, and to demand, though the hands of the clock cannot be put back, nor the past undone, yet that the terrible evil may be remedied as far as possible, and the reproach put away from us by the immediate cessation of the opium trade. The only plea which the opponents of the anti-opium movement urge is that it produces revenue. No more unholy plea can be advanced, and it is a

shocking commentary upon the utter want of feeling on the part of those who hold the nation's reins in their hands that they are willing to soak China in iniquity for the sake of a few paltry millions of pounds. The extent to which England is responsible for the moral ruin of millions of people is evident from the fact that during the reign of Queen Victoria half a ton of opium was exported from India for every hour day and night throughout her reign. Surely there is enough sentiment left in the British people to induce them to retrace their steps! On two occasions England has forced China into war over the opium business. The sight of a strong nation like Britain compelling a peaceable nation like China to defend herself even at the mouth of the cannon from the opium traffic, to prevent a grievous moral wrong being inflicted upon her people, is pitiful in the extreme. Without a doubt England will have to pay for it all some day, if she has not done so already. Only by the rising up of the better-hearted portion of the community can anything be done, and for the sake of those who are rotting their lives away under the influence of the drug, we appeal to every Australasian reader to help to fling off the shoulders of the Empire the burden of this hideous curse.

The book is published by Morgan and Scott, and may be secured for the sum of 1s. from local booksellers, or we will procure it for any of our readers and send it post free on receipt of 1s. 3d.

# LEADING ARTICLES IN THE REVIEWS.

## BACK TO THE GOTHs.

### A PLEA FOR A GOTHIC RELIGION.

Mr. H. W. Garrod, Fellow of Merton College, Oxford, amuses himself in the April number of the *Hibbert Journal* in expounding to his readers the reasons why he thinks we should boldly declare ourselves no longer Christians, but Goths. He maintains that the faith by which we live at present is neither Christian nor Hellenic, but something as different and distinct as Gothic architecture is distinct from that of the ancient Greek. He says:—

What is wanted to-day is that we should frankly accept the moral conquest of the Northern races, live openly under the government of their ideals, identify ourselves with these ideals, and develop them. As it is, we dissimulate. I would say, then, "Let us not be ashamed to acknowledge that by which we really live. Let us have done with pretence. Let us cease to call ourselves Christians when we do not follow Christ."

The best and most effective lives that are lived by men to-day are dominated by certain moral principles which come neither from Greece nor Palestine, but are a product of the ideals of the people of Northern Europe. The ideals of the Goths are our ideals, and these ideals are not the ideals of Christianity:—

The ideal of Christianity is what we may call holiness. The ideal of Hellenism may be said to be understanding or intelligence, under which word I would include a delightful co-operative energy of both senses and intellect.

The ideals of the Goths, he maintains, are the ideals of chivalry and honour, which recognise only one unpardonable sin, which is that of not being a gentleman, by which he means a man dominated by the spirit of chivalry and honour. Chivalry and honour, he says, are the cardinal virtues of Gothic morality, the peculiar property and creation of the Northern races. Mr. Garrod frankly avows that it is to the motions in the blood of old Adam that European society owes, and has always owed, its salvation. The great unarmed irresistible body of healthy human instinct ever cries, "Give us the world and the flesh, or we will smash every window in your palace of painted superstition." Mr. Garrod says:—

For I am convinced that the ideal which all healthy nations and all healthy individual men (if they could impartially analyse their ideals) set before themselves, is not the spiritual man, but what I may call the best kind of natural man. The morality of the North accepted with its lips the spiritual man, but in its life it soon began to make, in all directions, a return upon the natural man. Chivalry and honour I take to be the two main directions in which it essayed, at first perhaps unconsciously, this regress upon the natural man.

He is such a devotee of these two principles, and also of the world and the flesh, that he is willing to raise the devil to secure them. His exact words are as follows:—

Chivalry and honour are two great principles which it is to the interest of mankind to keep always alive at whatever cost. Though I should see these two principles, employing as their instruments lust and bloodshed, destroy a whole nation of men, I could none the less say, "Let us go forward; that is the price we must expect to pay for these two precious things."

He says that if we take away chivalry and honour from religion, we have nothing left, nothing at least excepting the love of woman, which he says is the source of the deepest thoughts about God and the universe which the ordinary man ever comes to entertain. He asserts that there is at the present day a widespread dissatisfaction with the moral ideals of Christianity, and the human race will find no satisfaction for its deepest aspirations, either in Christianity or in Hellenism, but only in the ideals of the Goths.

The following passage, in which he denounces the ideal of duty, affords a good sample of the ideas of Mr. Garrod:—

I will maintain that there have been more crimes done in this world in the name of duty than good deeds. It resembles, in this respect, liberty. "O duty, how they have played with thy name!" The more we make the sense of honour take the place of the sense of duty, the truer and braver men do we become. As far as my own feeling goes, the very word "duty" sends a chill to the heart. The word "honour," on the other hand, seems to quicken the pulse every time it is spoken. It belongs to the world of romance, desire, enterprise, and limitless possibility.

The wonder is not that Mr. Garrod should have aired his pretty conceits, but that so grave an editor as the editor of the *Hibbert Journal* should have given his ideas a place in his magazine.

## AUGUSTE RODIN.

From an article by Mr. W. B. Northrop, in the *May World's Work*, I take the following extract:—

Few artists have lived so much in their work as Rodin. He rises early—about six a.m.—and, after a light breakfast, immediately starts work. It might be said that even before this his labours begin; for at the breakfast table he usually has some statue or other on which he is working. Placed on the table before him he often has some piece of antique sculpture which, even while eating, he contemplates. The verandah of his house has been covered in with glass in the form of a species of conservatory, and in the place ordinarily occupied by flowers are pieces of ancient sculpture.

One of Rodin's most treasured pieces of ancient art is a small wooden pigeon. This he admires immensely; and he has even been known to take it to bed with him.

Always in Rodin's pocket one will find a piece of modelling of some kind; a small head; a small hand; a leg; an arm; part of a trunk. He studies these things on the train, in the restaurants. Even at dinner parties, when conversation has tired him, he has been seen to take out one of his "little pieces" as he calls them; and study it secretly.

Rodin's studio at Meudon is truly remarkable. Besides containing many pieces of great sculpture, there are hundreds of tiny little figures and fragments of human and animal anatomy. They are ranged in glass cases, and seem to be numberless. Every form of muscular contraction has been shown. It is true that many of Rodin's figures have been criticised as obscene and lewd in design—but he excuses all on the ground of "Nature."

## THE SCHILLER CENTENARY.

Schiller died on May 9th, 1805. Dr. Wolf von Schierbrand takes this fact as a peg on which to hang an interesting and sympathetic appreciation of Schiller, whom he regards as pre-eminently the national German poet, the favourite poet of German youth and German women. The popular notion that Goethe holds the first place among German poets is, he maintains, disproved by the fact that millions more of Schiller's works have been sold than of those of any other German writer. Schiller's dramas are always on the stage, and quotations from Schiller are found on every German tongue. Dr. von Schierbrand maintains that:—

Goethe has never been "popular" in Germany, though a few of his works have been. He has always been, and he remains to-day, the poet of the select few; and not only Heine, but such second-rate stars as Uhland, Theodore Körner, Kleist, Hauff, have been, during nearly all this time, successfully vying with him for the prize of popularity. If ever a poet could be termed "national," in the broadest sense of that word, it is Schiller.

Schiller was the poet who, until the German Empire was unified, inspired the whole of the German nation:—

The Schiller conception of the world; his notion of country, home and family, of love, honour and duty; his belief in the brotherhood of man, the oneness of the universe, and the inherent goodness of the human heart; his idea of Divine government—these things, within a decade of the poet's death, became part and parcel of the German soul.

After the war Schiller was dethroned, and nearly every young German deemed himself a Bismarck, a disciple of Nietzsche. During the last fifteen years this false god has been dethroned:—

Once more the German people, high and low, recognise in him the poet who most admirably expresses the German soul at its best, the national consciousness at its truest.

It is somewhat sad to remember that although the German nation has almost deified Schiller since his death, he spent his life in extreme poverty:—

When the Körners offered him an asylum in Dresden for a time, in 1785, he was almost at starvation-point; this was the time when he wrote his magnificent "Song to Joy," as well as his "Don Carlos." When Goethe secured for him a professor's chair of history in Jena, the salary was 200 thalers (about 145 dollars) a year. In those days, and until his death, apples and strong coffee had become his inexpensive passion. The apples he usually kept in a drawer of his writing-desk, and their odour, he claimed, furnished him inspiration. When he wrote his last, and perhaps most finished, drama, "William Tell," a year before the end came, he was so overworked and badly nourished that at night he kept himself from falling asleep at his work by munching apples and steeping his bare feet in cold water. When he wrote his "Fiesco," while a fugitive at Mannheim, he lived joyously on a diet of potatoes—potatoes baked, boiled, fried; potatoes, of which he had bought a cart-load from a peasant, and which with their bulk took up about half the floor space in his garret. No wonder his health broke down! Even Chatterton affords no more pathetic spectacle. Abject penury was Schiller's portion through life.

Nevertheless, as Dr. von Schierbrand exultantly declares:—

The year 1905 sees, then, Schiller among the few generally recognised great poets of the world. His message in the main still rings true to our ears and to our hearts.

## BURIED TREASURES AT THE NATIONAL GALLERY.

## TURNERS IN TIN BOXES.

The May number of the *Pall Mall Magazine* opens with an article by Mr. E. T. Cook, on the Buried Turners at the National Gallery.

## THE OIL PAINTINGS.

In no particular do the conditions of Turner's will appear to have been respected. They were, says Mr. Cook, that the pictures should be kept together in a room or rooms to be added to the National Gallery and called "Turner's Gallery." This was to be built within ten years, otherwise the pictures were to go elsewhere.

It is fifty years since Turner's oil paintings came into the possession of the nation, but no attempt has ever been made to display them adequately. In the first place, the collection has been broken up and dispersed through the three kingdoms, and groups or series of pictures which ought to have been kept together have been scattered promiscuously in various galleries, while those which have been hung in the National Gallery are overcrowded or skied.

## THE WATER-COLOURS.

But this is not all. The treatment meted out to Turner's water-colours is even more deplorable. Mr. Cook thus states the broad facts of the case:—

The total number of drawings, studies, and sketches by Turner's hand which came into possession of the nation was over 19,000. The total number of pieces, exhibited in any way, at the National Gallery is, however, only 1156. In addition to these, there are seven collections in provincial galleries, and a few pieces are on "permanent loan" at the South Kensington Museum. The total number of pieces anywhere exhibited is about 1700.

And what of the bulk of this vast collection of delicate drawings? Why, it lies buried in eleven tin boxes, not only inaccessible to the public, but taking serious harm from dirt and mildew! Mr. Cook pleads eloquently for the proper recognition and utilisation of these buried treasures, and concludes with a few suggestions which it is hoped the Trustees will take to heart.

In the first place, the present tin boxes should be abolished. All the more valuable sketches and drawings should be framed, and then enclosed in cabinets with sliding grooves.

Large numbers of the pencil-drawings should be distributed among art schools, for use as drawing-copies and lessons in composition.

The remainder of the sketches and the drawings would remain at the National Gallery, arranged decently and in order, and made accessible to students. From time to time there might be temporary exhibitions, such as the authorities of the British Museum arrange out of their drawings and engravings.

## A TURNER MUSEUM.

If it be finally decided that no more room is by the nation worth providing, then I suggest that a Turner House, or a Turner Museum, should elsewhere be established by private zeal, and that the Trustees of the National Gallery should be authorised to transfer thereto any pictures, drawings, sketches, or memorials of the artist for which the nation is unwilling to find proper accommodation.

## ANOTHER AFGHAN WAR.

WHAT LORD KITCHENER DESIRES.

A writer, concealing his identity behind the *nom de plume* of "Anglo-Indian," writes in the *North American Review* for April an article which he has headed "The Call of Lord Kitchener." The writer is somewhat obscure, but his drift is clear. He thinks that Lord Kitchener has come to the conclusion that we must again invade Afghanistan, and take up position at Kandahar and Kabul:—

How is Lord Kitchener to defend the Afghan borders if he is in doubt as to the real intentions of the Amir and his people? There are only two guarantees of the good faith of Afghanistan. If she wants her friend and ally to stand side by side with her against aggression from the north-west, she must make his paths straight and easy. She must construct, or allow to be constructed, railways from Chaman to Kandahar and Peshawar to Kabul, and she must connect Herat, Kandahar, Kabul and Mazar-i-Sharif with the telegraphic system of India. In the second place, she must leave the tribes on our frontier severely alone; and, if she were wise and in real earnest as to co-operation, she would join hands with us in drawing the fangs of the Afridis and the Waziris.

Of course, the first thing would be an increase of military expenditure, which already amounts to one-fourth of the revenue of India. It was fourteen millions in 1900, sixteen millions in 1902, and over nineteen millions in 1904. It is impossible to campaign in Afghanistan on a large scale without railways; and with railways the independence of Afghanistan, as understood by the Afghans, would disappear. It is no place for Indian troops. At present Lord Kitchener is deterred by financial and political considerations from forcing railways into Afghanistan, but, says "Anglo-Indian":—

He will push his railways to the foot of the Peiwar-Kotal and towards the Kabul River beyond Peshawar. He will have every available soldier and gun ready for an advance—it may be for a race—to certain strategic points in Afghanistan; but he must look back anxiously to India itself, to Great Britain and to the sea.

The writer is quite clear that it would be the British taxpayer who would have to pay, as India can neither find the men nor the money for service in regions so remote and uncongenial. He objects to partition, though that would certainly follow as the inevitable corollary from an advance on Kandahar and Kabul. But he maintains:—

There are only two alternatives. The first is to hold our present frontier, strengthened by the bastion of Tirah, and to hold the Persian Gulf as a British lake, leaving the crumbling kingdoms of Islam to their fate. The second is to defend the irreducible minimum of territory which is required for the purposes of buffer in Afghanistan and in Persia.

## OUR NEGLECTED MONUMENTS.

WORK FOR THE NEW MINISTRY.

There is an admirable article on the subject of the preservation of historical monuments in the *Quarterly Review*. In this matter we, in Britain, are scandalously behind our neighbours on the Continent. The reviewer describes the legislation on the subject in France, Italy and Austria.

## AN ANCIENT MONUMENTS COMMISSION.

The suggestion is made that the Government ought to take immediate action.

The Historical Manuscripts Commission has done invaluable work in examining and describing the contents of British monument chests, both public and private. Here is a precedent that might well be followed in regard to monuments in general. The appointment of a royal commission, with a view to the preparation of an inventory of all monuments of artistic or historical importance throughout the British Isles, is probably the most effective practical step which the Government could take, while, at the same time, it is the easiest.

## FAILING GOVERNMENT ACTION?

The new Cabinet will, it is to be hoped, act upon this hint. In the meantime—

Apart, however, from the question of any general Monument Act of a sweeping kind, much may be done by permissive legislation, opening the way to local action in favour of preservation. What is evidently required is some permanent agency representing the popular mind at its best, and always kept in working order. In every place there must be at least one man who will make it an affair of conscience to interest his fellow citizens in the past history of their district, to open their eyes that they may read this history in stones, and realise the importance of the preservation of the record. Care should, above all, be taken to bring up the young to take delight in the memorials of old time.

## SOME RECENT VANDALISM.

The article opens with a description of the destruction, actual or proposed, of interesting historical monuments at Berwick, Penrith, Newcastle and Croydon. In each of these cases—

the very first articles of the French Historical Monuments Act of 1887 would have rendered the proposed and partly accomplished acts of destruction illegal. In Germany, Italy, Austria, Belgium, Holland, and almost every other European country they would have figured on inventories kept by state-appointed commissions, and enjoyed the supervision of a general or provincial inspector of monuments.

## AN EXAMPLE FROM AUSTRIA.

The action of Austria affords an example which we might follow with advantage:—

The Austrian Commission has for its function "to excite the interest of the public in the study and maintenance of monuments, and to assist the efforts in this direction of learned societies and of experts, so that the different races of the Empire may take pride in preserving the memorials of their past." There are twenty members, chosen for five years from among known experts in art, archaeology, or history; and the service is an honorary one. The Commissioners are supplied with eyes and hands by the ubiquity and watchfulness of their "conservators," a hundred and forty-six in number, distributed through a hundred and sixty-seven districts, into which the Empire has, for this purpose, been divided. Three hundred and forty-eight "correspondents" complete the network of agencies, through the meshes of which few monuments should be able to slip. It is the duty of these conservators to keep in touch with local societies and individuals, and to influence public opinion everywhere in favour of safeguarding the memorials of the past.

## A CHANCE FOR LORD AVEBURY.

Why cannot this kind of thing be done in Great Britain?

When we compare this ample machinery with what is done in our own country, we find here only certain shy and tentative efforts at arrangements which on the Continent are in full working order.

At present there are now in all only forty-one monuments in Great Britain under the protection of the law. So far as any expenditure is concerned, those Acts have in Britain become almost a dead letter; and, since the death in 1900 of the Inspector of Ancient Monuments, General Pitt-Rivers, no successor has been appointed to the post.

## HOW I REALISE ONE LIFE IN CHRIST.

BY MRS. ANNIE BESANT.

In the *Theosophical Review* for April Mrs. Annie Besant publishes a very remarkable sermon upon the "Perfect Man." It is an expression of her latest conception of Christ-life in man.

### CHRIST THE PERFECT MAN.

Mrs. Besant opens her discourse by declaring that:—

The name of Christ, used for the Perfect Man, throughout Christendom, is the name of a *state*, more than the name of a *man*; "Christ in you, the hope of glory," is the Christian teacher's thought. Men, in the long course of evolution, reach the Christ-state, for all accomplish in time the centuries pilgrimage, and He with whom the name is specially connected in western lands is one of the "Sons of God" who have reached the final goal of humanity. The world has ever carried the connotation of a state; it is "the anointed." Each must reach the state: "Look within thee; thou art Buddha." "Till the Christ be formed in you."

The great religions bestow on this Perfect Man different names, but, whatever the name, the same idea is beneath it; He is Mithra, Osiris, Krishna, Buddha, Christ—but He ever symbolises the Man made perfect. He does not belong to a single religion, a single nation, a single human family; He is not stifled in the wrappings of a single creed; everywhere He is the most noble, the most perfect ideal. Every religion proclaims Him; all creeds have in Him their justification; He is the ideal towards which every belief strives, and each religion fulfils effectively its mission according to the clearness with which it illumines, and the precision with which it teaches the road whereby He may be reached.

### THE FOUR STAGES OF THE CHRIST LIFE.

There are, she declares, "as is well known to all students," four degrees of development between the thoroughly good man and the triumphant Master. Each has its own initiation:—

The first of the great initiations is the birth of the Christ, of the Buddha, in the human consciousness, the transcending of the I-consciousness, the falling away of limitations. The change experienced is the awakening of consciousness in the spiritual world, in the world where consciousness identifies itself with the life, and ceases to identify itself with the forms in which the life may at the moment be imprisoned.

When it is experienced, "the initiate knows the full meaning of the oft-spoken phrase the 'unity of humanity,' and feels what it is to live in all that lives and moves, and this consciousness is accompanied with an immense joy."

### THE BAPTISM OF THE CHRIST.

The second stage is one in which—

he has to expand his consciousness by daily practice, until its normal state is that which he temporarily experienced at his first Initiation. To this end he will endeavour in his every-day life to identify his consciousness with the consciousness of those with whom he comes into contact day by day; he will strive to feel as they feel, to think as they think, to rejoice as they rejoice, to suffer as they suffer.

The second Portal of Initiation is symbolised in the Christian Scriptures at the Baptism of the Christ. Every saviour of men must be baptised in the waters of the world's sorrows. Then a new flood of divine life is poured out upon him.

### TRANSFIGURATION.

The third Portal is before him, which admits him to another stage of his progress, and he has a brief moment of peace, of glory, of illumination, symbolised in Christian writings by the Transfiguration. It is a pause in his life, a brief cessation of his active service, a journey to the

Mountain whereon broods the peace of heaven, and there—side by side with some who have recognised his evolving divinity—that divinity shines forth for a moment in its transcendent beauty. During this lull in the combat, he sees his future; a series of pictures unrolls before his eyes; he beholds the sufferings which lie before him, the solitude of Gethsemane, the agony of Calvary.

### GETHESEMANE AND CALVARY.

The last stage is that in which in solitude of heart he must be cut off from all external stay from man or God in order that within our spirit he may find the one. Human sympathies fail him:—

And when, in the critical moment of his need, he looks around for comfort and sees his friends wrapt in indifferent slumber, it seems to him that all human ties are broken, that all human love is a mockery, all human faith a betrayal.

When this darkness of human desertion is overpast, then, despite the shrinking of the human nature from the cup, comes the deeper darkness of the hour when a gulf seems to open between the Father and the Son, between the life embodied and the life infinite. The Father, who was yet realised in Gethsemane when all human friends were slumbering, is veiled in the passion of the Cross. It is the bitterness of all the ordeals of the Initiate, when even the consciousness of the life of sonship is lost, and the hour of the hoped-for triumph becomes that of the deepest ignominy.

Then from the heart that feels itself deserted even by the Father rings out the cry: "My God! My God! why hast Thou forsaken Me?"

### SALVATION BY THE CROSS.

Why this last proof, this last ordeal, this most cruel of all illusions? Illusion, for the dying Christ is nearest of all to the divine Heart.

Because the Son must know Himself to be one with the Father He seeks, must find God not only within Him but as His innermost Self; only when He knows that the eternal is Himself and He the eternal, is He beyond the possibility of the sense of separation. Then, and then only, can He perfectly help His race, and become a conscious part of the uplifting energy.

The thought that inspired Him in the violence of the combat, that sustained His strength, that softened the pangs of loss, was the knowledge that not one being, however feeble, however degraded, however ignorant, however sinful, who is not a little nearer to the light when a Son of the Highest has finished His course. How the speed of evolution will be quickened as more and more of these sons rise triumphant and enter into conscious life eternal. How swiftly will turn the wheel which lifts man into divinity as more and more men become consciously divine. Herein lies the stimulus for each of us who, in our noblest moments, have felt the attraction of the life poured out for the love of men.

Mrs. Besant is accused of being a Hindu in London. It is not surprising that she is suspected of being a Christian in Benares. In reality she is, as she always was, the woman with the open mind.

## WHAT "THE FIRST SIX CENTURIES" BELIEVED.

The Rev. John Freeland, writing in the *Dublin Review*, evidently enjoys himself in pushing the current Anglican appeal to the first six Christian centuries as the common standard of faith very much further than ordinary Anglicans wish to go. By all means appeal to that standard, rejoins the Romanist, and you will find accepted and practised in that ancient period many things which you Anglicans have for three centuries combined to reject. "The writer pictures the alarm which would ensue were Anglican Bishops to-day to use the language on these subjects employed by doctors of the Church in the first six centuries."

## THE SONS OF THE DESERT SUN.

## A STUDY OF THE ARABS.

There is a charming study of the Arab in the current number of the *Edinburgh Review*. The writer, who has spent much time in the Sahara, maintains that the key to the strange and almost incomprehensible character of the Arabs is to be found in the Desert. He is the child of the Desert and of its Sun. He is the human equivalent for its wind-born sand, heated and energised by the ceaseless glare of the sun. When the Arab leaves the desert he becomes the Moor, a decadent effeminate. His conquests have always been governed by the thermometer. Had Charles Martel failed us we should still have been saved from Arab conquest by the English climate.

## THE ESSENTIAL DESERT INFLUENCE.

The reviewer says:—

Enhanced consciousness, a feeling of extraordinary vigilance, alertness, energy, the result of a dazzling light and stainless air combined with a lack of those subjects which usually fill and engross the mind, is the essential desert influence. It is this which constitutes, for all who have experienced it, the mysterious but potent attraction of desert life. As for the effect of this influence upon the Arab, it is quite unmistakable.

It is this sun of the Desert which gives him the energy which from time to time explodes like dynamite. But these explosions are fitful. They have the barrenness of the Sahara, for the Desert is dead.

## HUMAN SAND.

The Arab is everywhere and always like the sand-storm of the Sahara—an element of destruction. The *Review* says:—

The Sahara is not only a vast stony and sandy tract, it is also a gigantic agent of destruction. The means employed in this destruction are the sand itself, aided by heat, cold, and wind. The variation of temperature by day and night, often amounting to eighty or a hundred degrees, causes an expansion and contraction of the rocks so sudden as often to shatter the rocks. What heat begins sand finishes. Destruction and the taking of things to pieces has always been the Arab's vocation. Those so-called conquests of his which mark his decisive appearance upon the world's stage were less, in the modern sense of the word, conquests than the taking advantage of a unique opportunity for destroying and pulling down.

## THE ANTI-CHRISTIAN SAHARA.

The Arab poems reveal a race to whom the distinctive Christian virtues are abhorrent as crimes or vices:—

To forgive an injury, to count himself as nothing, to go down lower when he can go up higher, all this sums up for the Arab the idea of abject worthlessness. These qualities are the qualities which make society possible, failing which society would go to pieces for want of a common feeling between its members. If we ask why, the answer is written for us across a million square miles of sterile sand and crumbling rocks. He who lives in the desert lives in an enemy's country. He makes his way here by force. He must foresee his needs, forget nothing, and press on to his destination. He must fight with nature for every well and palm-tree he possesses. His whole life is a training in wariness, vigilance, courage, endurance. Such are the qualities which are called forth by this scenery, and which are, indeed, indispensable to existence in it. But beyond this nothing. The stable conditions which develop social life are totally lacking.

## THE OMNIPOTENCE OF ENVIRONMENT.

In the reviewer's opinion race counts for little or nothing. Everything is due to environment. To the environment of the Desert—

the Arab has been inured for immeasurable lapses of time. What wonder that the limitation in nature, here so marked, should have become in him a fixed limitation in character?

It is this temperament, combined as it is of fierceness and energy, but stopping short of all those qualities which give birth to social stability, which seems to us to explain so much of the Arab's history. It explains both his successes and failures. It explains the fury of his attack and his success in destroying and consuming all that is rotten, effete, and worn out in the world. It explains the lack of definite purpose in all his undertakings, which he began by laying stress on, and his failure to build up anything durable and solid of his own. It explains why in Europe's dark hour he was so prominent and terrible a figure, and why to-day he is back in the desert once more.

## THE CARE OF THE INSANE.

## SOME SUGGESTIONS FOR IMPROVED METHODS.

An article on this subject in the *Quarterly Review* recalls the fact that in England and Wales the care of the insane belongs to the Sovereign, just as it did nearly six hundred years ago, and suggests that it is time this Plantagenet regulation was altered, the nominal care of the insane taken from the Lord Chancellor and united under one responsible Minister all the work of the departments dealing with public health and lunacy:—

The management of inebriates, now under the Home Office, the general hygiene of the country, with the investigation and arrest of epidemics, and the supervising control of the Medical Officers of Health, now under the Local Government Board, might well be joined to the supervision of the insane. All these have closer mutual relations than any one of them has with the department with which it is now connected. Combined, they would furnish an adequate basis for a separate department and a special minister. Many improvements in asylum work would then be possible, at which we have been unable to glance. The time for such a rearrangement is not yet, but may be less distant than it appears.

Several other reforms are suggested, especially one of which there is some prospect—that patients "verging towards insanity, but are not yet over the line," should be treated on the Scotch lines—

by which a person with incipient insanity, if fraught with no danger to himself or others, can be received for treatment for six months on a simple medical certificate that there is a prospect of recovery.

The fact should be realised that in England there are many cases of early and slight insanity in which the law must be broken, not to save pain to the friends, but, on the highest medical advice, to save the patient's mind from becoming permanently deranged. This course necessarily involves some risk.

The reviewer also suggests that—

The arrangements for the care of the insane need improvement in other ways, of which there is little present prospect. Every medical superintendent of an asylum is also its general manager; and this work, involving a vast amount of writing, keeping accounts, and the like, largely diminishes the time that he is able to give to the patients. It would be well if the two branches of work were separated, so that the most experienced medical officer could give his undivided attention to his patients.



## SALVATION BY REFERENDUM.

### A SHORT CUT TO THE PROMISED LAND.

This might almost have been the heading of O. K. Hewes' paper in the April *Arena* on "Direct Legislation in Switzerland." For if the magic of the referendum can accomplish such blissful changes in the life of a State, then surely all democracies will begin to clamour for this simple, social "plan of salvation." Says the writer:—

What are the results of the referendum? Professor Parsons, Dean of the College of Liberal Arts of Ruskin University, says: "Fifty years ago Switzerland was more under the heels of class-rule than we are to-day. Political turmoil, rioting, civil war, monopoly, aristocracy and oppression—that was the history of a large portion of the Swiss until within a few decades. To-day the country is the freest and most peaceful in the world. What has wrought the change? Simply union and the referendum—union for strength, the referendum for justice.

The Press has been elevated; the provision for public education has been maintained so well that now Switzerland pays more per capita for education than any other country of Europe. Through the referendum, monopoly has been overthrown, and the railways have become public property, the telegraph, and the telephone, the postal business and the express service under public ownership have become the best in existence. The mail is delivered everywhere. If you receive money by postal order, the carrier puts the cash in your hand.

Sir F. O. Adams, English Minister to Berne, says: "Apparently there is no conflict in the testimony." Experience has completely silenced the objection that the system is cumbersome or too expensive in time and money. There has been no flood of hasty legislation.

### ECONOMY OF USE.

Rarity of use is another recommendation of this political panacea:—

The referendum has seldom been used. The mere possession of the right to veto or approve legislation is generally enough to protect public interests. In the twenty years the people of the whole nation voted on twenty-nine questions only, ten of which were constitutional amendments. Sixteen of the laws and amendments were rejected, and thirteen were approved. Every one of the questions received remarkably lengthy consideration and calm discussion, the like of which is yet unknown in the United States. In the cantons the record is similar.

### ABOLITION OF PARTISANSHIP.

A yet more beneficent result is the abolition of partisanship:—

Direct-legislation has destroyed the senseless partisanship that now curses America. In the sense in which we use the term, there are no political parties in Switzerland.

The three parties, so-called, are natural divisions of thinking men. . . . The members of the Federal Council, which is the national executive, enjoy practically lifetime tenure, being re-elected again and again, because of the lack of partisanship. The Swiss are able to distinguish between men and measures. Knowing that experience is especially valuable in public service, and not being at the mercy of their office-holders, they keep them in service year after year, though often disapproving of their work. Garfield said: "All free governments are party governments." The experience of Switzerland contradicts this popular theory.

If the introduction of the referendum into Great Britain would bring all these blessings in its train, besides overriding the House of Lords, who would not vote for it?

## THE GENTLE ART OF BRIBING LEGISLATORS.

Rudolph Blankenburg pursues in the April *Arena* his exposure of the "Masters and Rulers of the Freeman of Pennsylvania." He writes on "law-

makers who shame the republic." He photographs the free passes given by railroad companies to legislators in flat contravention of express enactment. The following paragraph shows how railways are developing that fine art of pecuniary persuasion which the unlearned call by a shorter and grosser name:—

The morals of but few States, in their law-making bodies, have been as much debased as those of our own, through the baneful influence and corrupt practices of our transportation companies. In former years it was an almost open barter and sale, and purchasable legislators at Harrisburg, when laws affecting railroads were under scrutiny, would ask each other whether the "yellow envelope" had been distributed. This envelope contained the valuation of the recipient's conscience "in cash," and was the argument used to obtain his vote for or against the measure. To-day, with advancing civilisation, more refined methods are in vogue.

Heavy campaign contributions (sometimes to both political parties), the placing of friends or relatives in office, the release of an inconvenient mortgage, letting men of influence in on "the ground floor," the present of a course of study at the University for the aspiring son of an impecunious legislator, a game of poker—in which the agent or promoter deliberately loses to the crooked law-maker enough money to secure his vote; betting against a certainty with the same end in view; the purchase of a fifty-cent vase, "as a rare specimen," for hundreds of dollars from an impressionable legislator, are a few of the methods used at this time.

## THE LIMITS OF NON-RESISTANCE.

Aylmer Maude, whose record adds significance to his words, contributes to the *Humane Review* a paper on the right and wrong of non-resistance. He objects to the non-resistant anarchists, that they impute malice and revenge as the primary motives of all who make, uphold, or invoke the law, one Chicago lawyer declaring that "all prosecutions are malicious, and all judgments are meted out in anger and hatred." He also objects that they confuse "violence" and "force." He distinguishes:—

I have known mental force used malevolently and harmfully, and I have known physical force use benevolently and beneficently. The real essential contrast lies between action which is helpful and action which is harmful, or between intention that is benevolent and intention that is malevolent. The pretence that all force that is physical is bad, is, one would have thought, an absurdity too gross to impose on any intelligent being.

Indefiniteness or absence of law does not, he argues, conduce to peace:—

We know, from the results of the so-called "Tolstoi Colonies" attempted in Russia, in England, and in America, that by abandoning the definiteness of ordinary social, business, and legal life, people—even good people—create more friction and discord than is common in ordinary life. Anarchy (which is indefiniteness) is not an ideal. Definiteness in human relations renders peaceful co-operation possible. Indefiniteness renders strife and contention possible. Yet there are men among us to-day to whom the past seems one prolonged, gigantic, and meaningless blunder.

What we have to do is not to reverse but to continue the progress which has gone on since the dawn of human history. The writer shrewdly concludes:—

Every thinker finds it necessary to add some words to explain or define the injunction, "Resist not evil." Tolstoi makes it mean resist not evil by physical force used to restrain any human being; I would say, resist not evil by evil. Our guide in life cannot be a rigid, external rule, but must be a vital principle, leaving scope for man's reason and conscience to be constantly exercised on the complex problems life sets before us.

### GUILTLESS CRIMINALS.

Mr. Thomas Holmes, the police court missionary, treats in the *Ethological Journal* of Obscure Causes of Crime. He refers to the so-called "criminal tendencies," or, as he would style them, strange impulses which appear at an early age, and result in the conviction of children of ten or eleven years of age. Sometimes parents' recognisances are taken; sometimes the birch is tried; sometimes the boy is sent to an industrial school. But the latter requires a certificate of mental fitness and physical soundness. Where these are lacking the children are left to gravitate into crime and prison life. The doctors frequently send a list of persons not insane, but not fit for prison discipline:—

Their number is by no means small, and a piteous problem they present. Not fit for prison, yet always doing something against the law; not mad enough for the asylum, yet not sane; no homes of their own, yet not caring for the workhouse; what a horrible case is theirs. They are bewildered themselves, and are a puzzle to the community, which has to pay for the cruel neglect of years gone by. Such persons tend to steal food, and to commit offences against decency, for they feel the pangs of hunger, and the temptations of sexual desire, the same, if not more so, as normal persons.

### IRRESISTIBLE IMPULSES.

Typical instances of uncontrollable impulse are given:—

One young man of fair position and education, whose father is sufficiently prosperous to enable him to engage a solicitor for the defence, steals false teeth and nothing else. A gentleman's son, with an allowance of £2 weekly, has been charged nine times with stealing watches. A civil servant of good prospects, and in fair position, was detected three times in three weeks in picking pockets of poor women. His character and position were so good that he was remanded for a week on bail; while on remand he repeated his offence. A decent woman of my acquaintance has been charged thirty times with stealing boots. I have pleaded with all of these and found the story of one to be the story of all—namely, that an uncontrollable impulse comes upon them which they cannot resist, and, though aware of the consequences, they yield to these impulses with a feeling of gratification and joy.

### THE THREE CRISES IN A WOMAN'S LIFE.

Mr. Holmes next refers many crimes to sexual causes, in themselves quite innocent—puberty, pregnancy, and the change of life. Many girls, from twelve to twenty, "are not thieves, though they have stolen, but owing to physical reasons a state of mind exists which makes them incapable of sound judgment and self-control for a time." To herd them with the vicious and criminal is to ruin them. Mr. Holmes wisely says:—

A fatherly doctor, a wise, motherly matron, plenty of fresh air, good food, healthy physical exercise, will do a great deal, but cast-iron discipline, too much religion, and too much of the "wash tub," coupled with locks, bolts, and bars, will but send them back to ordinary life unfitted to fulfil its duties and to resist its temptations.

### HABITUAL INEBRIATES.

Mr. Holmes speaks plain words about the women known as habitual inebriates:—

Sexual causes make the bulk of these women what they are, not drink. Drink is but an incident. Vicious beyond conception, driven by abnormal passions into the wilderness of sin, they seek their prey by night. The public-house is their hunting ground, their prey the half-drunk men.

In olden times such were said to be "possessed of unclean spirits." I think the ancients were nearer the truth than we are. All these women do not hail from the slums. Some have received good education, others have been well to do, others have husbands in good positions. But as far as my experience shows, in all of them the spirit of lust has been made incarnate. This kind of possession leads to crime, as well as vice and disorder. Given this abnormal passion, the individual is dominated by instincts, and is to a large extent an irresponsible being.

### MOUNTING BIG ANIMALS.

In the *World's Work* for May some very interesting particulars are given about this by Mr. Harold J. Shepstowe. A successful taxidermist, he contends, must be something of a painter, sculptor, modeller, carpenter, and blacksmith all in one. He then gives an account of the mounting of a gigantic rhinoceros recently added to the National Museum at Washington:—

When alive the great animal weighed three tons. It took a truck and four horses to bring him from the Zoo to the academy, where he was at once attacked by the taxidermists and skinned. Pete, for that was the animal's name, died of cancer at the Philadelphia Zoo, and as he was the largest rhinoceros in captivity in the United States, if not in the world, it was decided that his skin should be preserved in the National Museum.

It took more than two weeks to skin the great animal, gallons of embalming fluid being injected into the veins in the meantime to preserve the mass of flesh from decomposition. The hide of the monster was found in places to be three inches in thickness, requiring the combined strength of six men, with a number of mechanical contrivances, to disengage it from the flesh. Only by cutting the skin in three sections could it be removed. It was then sent to one of the largest tanneries in Philadelphia; the process of tanning occupied two months, as many as fifty men handling it at different stages.

Before the skinning, over 100 carefully-recorded measurements were taken.

The real labour in connection with the mounting of the rhinoceros was that involved in building a suitable framework, or "manikin," to receive the skin. To accomplish this a large iron framework was forged and bolted to a stout platform; around the ironwork was built a wooden skeleton, conforming roughly to the general shape of the rhinoceros. This, when completed, was padded with excelsior and tightly wound round with brass wire. On top of the excelsior was laid a thick layer of modelling clay. This latter was a close copy of the real animal, on a slightly smaller scale, to ensure a perfect fit of the huge skin.

When the skin was stretched and stitched on the clay model the task was by no means finished. The stuffed animal did not have the appearance of the animal in real life. A *papier-mâché* tusk was made, as Pete had rubbed his own off on the iron bars of his cage. The ears, which drooped, were stretched into proper shape, and given a forward alertness by means of thin sheets of lead inserted from the inside. Finally, the body was tinted with several coats of filler, and ten pounds of pigment afterwards applied.

The nine months taken over this work appeared to experts a very short time. Two or three years is not an unusual time for a set group of deer or other wild animals to take before they are all in perfectly natural and life-like poses. Beautiful illustrations of the perfection of taxidermic art accompany the paper.

The largest animal ever mounted is the Siberian mammoth in the Zoological Museum in St. Petersburg. He was accidentally discovered, it may be remembered, by a Cossack in 1901, in a marvellous state of preservation; and the remarkable story of the mounting of the huge beast is also told.

## A PRACTICAL PROGRAMME OF SOCIAL REFORM.

By SIR JOHN GORST, M.P.

In the *Fortnightly Review* for May Sir John Gorst sets forth with downright plain speaking his utter disgust with both parties, and his disappointment with the Labour Party. Years ago I suggested that the true solution of the present crisis would be to make John Redmond Prime Minister, and let him make Sir John Gorst his right-hand man. Sir John Gorst is evidently in more sympathy with the Irish Nationalists than any other party. They have got a leader and a cause.

### GO TO THE IRISH, THOU LABOUR M.P.

Go to the ant, thou sluggard, says the old Book. Go to the Irish Party, thou sluggard Labour Party, says Sir John Gorst; learn their ways and be wise. When the question of underfed school children came before the House, few of the Labour members took the trouble to attend, and the debate was a fiasco. Immediately afterwards the question came up of Irish fisheries, and instantly the scene changed. The enthusiasm, the discipline, the leadership of the Nationalists

produced upon the House of Commons the impression that the whole Irish people took a much greater interest in Irish fish than the mass of the workers of the United Kingdom in the condition of their children.

As for the regular parties, both sides readily make the most extravagant promises, and neither side makes any effort to perform them.

### WHAT MIGHT BE DONE.

The House is the House of the rich; they care more about motor-cars than about the starving poor:—

But one thing is certain. The condition of the people can be speedily and effectively improved by measures well within the power of the people themselves, and the rulers and Parliament which they create. Other nations have entered upon the path of progress, and are already far in advance of us. It is high time for us to follow an example which we ought to have set, and do something to remove the reproach of letting preventable misery and injustice exist amongst a third of our people.

But for them a leader is necessary. Why should not an awakened democracy rally round Sir John Gorst? The idea is not set forth by Sir John. It is latent, and left to be inferred. It is not a bad idea either. For Sir John Gorst is a man of experience and of courage. He knows his own mind, and he can explain what he wants.

### GO TO THE GERMANS, THOU JOHN BULL!

As Sir John would have the Labour party go to the Irish Nationalists to learn a much-needed lesson, so he would have slow-witted John Bull go to the Germans. The first article in his programme would be to

make public provision for insurance against sickness, accident, and old age. In our country the first is entirely voluntary; the insurance societies are under no public control, nor is their solvency guaranteed. The prudent insure; the unthrifty do not, but rely on charity or the Poor Law.

It is clearly to the interest of the State that the sick should be cured as speedily and as efficiently as possible.

Even without putting any additional burden on the taxpayer, a great deal could be done to remedy this chaos, which produces extravagance and inefficiency. If hospitals and workhouse infirmaries were co-ordinated, and thus placed on some logical basis of relationship, more satisfactory results would be achieved. Accidents are partially provided against by the Employers' Liability Act, of which the imperfection is admitted by everybody, but for the amendment of which no Parliamentary time can be spared. Old-age pensions are a monument of the pledges and broken promises of political parties.

### THE FEEDING OF SCHOOL CHILDREN.

Sir John Gorst would go to France and Belgium for suggestions as to feeding scholars:—

In one most important section of the population, the children of the poor, Governments could, with great ease, and at little cost, put an entire stop to destitution and suffering. The right to relief of a destitute starving child, forced by society to go to school and learn lessons, has never received proper attention. If a starving horse or ass were treated in the same way as hundreds of starving children are daily treated by public authority in our public elementary schools, the offender would be taken up and punished by the Criminal Law.

### THE SLAUGHTER OF THE INNOCENTS.

He would act upon the recommendation of the Berlin Conference, and legislate against allowing women to earn their living a month before and a considerable time after childbirth. He does not say, although he might have borrowed a hint from Denmark, how he would insure the mother against starvation during that period. He would facilitate the supply of milk, and train girls in the art and science of motherhood.

### THE UNEMPLOYED—LABOUR COLONIES.

In dealing with the unemployed, he would again go to the foreigner for hints:—

In Germany there are colonies for the physically or mentally deficient and for the unemployed, besides experimental farms under the designation *Heimatkolonisten*, where unskilled labourers are taught agricultural work, fruit farming, building, and other useful occupations. They have not all of them proved an unqualified success, owing to the percentage of criminals and vagrants who find their way into these refuges. But perfection cannot be attained all at once, and when a better system of classification has been introduced, it may be anticipated that a great advance will be made in Germany towards a solution of the unemployed difficulty. In France, Switzerland, Holland, and Belgium there are many institutions of a similar character.

### LABOUR REGISTRIES.

He would add to his Labour Colony, his Labour Registry. Such Registries, he says,

secure that such labour as is being offered shall be made to go as far as possible, and they put an end to the anachronism of good workmen having to tramp in search of work in these days of telegraphs and telephones. In different parts of Germany there are public labour bureaux managed jointly by employers and workmen, besides numerous relief stations and other institutions. These are in telephonic or telegraphic communication with each other, thus enabling a man in search of work to ascertain without delay the locality where there is a prospect of his finding it. Some labour registries have been instituted here by private effort, and latterly by municipal bodies. But the Central Government has established no clearing house to bring local effort into co-ordination.

All this may be true, but it is vain to look to Parliament. It is a rich man's Club. The Labour Party is weak, disorganised, and without a leader. Here is Sir John Gorst's chance.

## EARTHQUAKES AND THE SCIENCE OF THEIR VIBRATIONS.

In the *Edinburgh Review* there is a paper on "Earthquakes and the New Seismology," the science of earth vibrations, or, as it is sometimes explained, the science of wave-transmission through the earth. Seismology is thus closely allied to acoustics, the science of air vibrations, and to optics, the science of ether vibrations:—

For the ground under our feet, the rocky crust of our planet, is an elastic solid capable of propagating wave-motion at measurable rates, and according to determinate laws. Its manner of doing so is, nevertheless, of baffling intricacy.

Sound-waves are longitudinal, light-waves transversal, but both kinds of undulation can be generated in the earth. There is no wonder, then, that "seismograms present to the eye mere coils and folds of enwreathed lines, baffling uninitiated attempts at decipherment." In Japan, by-the-bye, there are 968 stations for registering all kinds of "quakes," and Professor John Milne, a first-class seismic expert, was employed for twenty years by the Japanese Government.

The first intelligence of an underground shock reaches the surface by means of elastic waves of compression, analogous to the undulations of sound; waves of distortion, similar to those of light, start in their company, but arrive a little later. To this initial diversity are superadded complexities, indefinable in number and amount, due to irregularities in the transmitting strata. The heterogeneity of their composition is apparent on the most casual inspection. The waves of an earthquake are not then recorded by our instruments just in their original shapes. At every breach in the continuity of the rocks they traverse they are variously shattered and transformed. Their periods of vibration, no less than their rates of travel, undergo changes recognised as actual, while admitted to be incalculable; some, turned aside by total reflection, must be lost to observation; others, Professor Milne finds reason to suspect, reach us as echoes, which succeed and prolong the primary effects of a concussion.

Seismograms are now widely obtained, although in the reading of them there is still much to learn. On two subjects they throw special light—the primary cause of earthquakes and the condition of the earth's interior. Apparently they do not extend below thirty miles, though this is difficult to verify; and it seems impossible to deny a certain connection between earthquakes and volcanic eruptions. The whole article is best summed up in the following highly interesting paragraph:—

Earthquakes are a sign of planetary vitality. They would seem to be characteristic of the terrestrial phase of development. Effete globes like the moon can scarcely be subject to the stresses to which they are due; nor can they be very suitably constituted for the propagation of elastic waves. Inchoate worlds, such as Jupiter and Saturn, are still less likely to be the scenes of reverberating concussions. Their materials have not yet acquired the necessary cohesion. They are pasty, or fluid, if not partially vaporous. On the earth the seismic epoch presumably opened when, exterior solidification having commenced, the geological ages began to run. It will last so long as peaks crumble and rivers carry sediment; so

long as the areal distribution of loads fluctuates, and strains evoke forces adequate for their catastrophic relief. Our globe is, by its elasticity, kept habitable. The separation of sea from dry land is thus and not otherwise maintained; the alternations of elevation and subsidence manifest the continual activity of this reserve of energy. The dimensions of the globe we inhabit depend upon the balance of pressure and expansiveness. Relaxation or enhancement of either instantly occasions a bending inward or an arching outward of the crust. Just by these sensitive reactions the planet shows itself to be alive, and seismic thrillings are breaths it draws.

## HOW TO DEAL WITH THE UNEMPLOYED.

The *Quarterly* reviewer who treats of this subject is alarmed that permanent legislation is not contemplated upon the basis of an experiment (Mr. Long's scheme) which has had only some three months' trial. The whole article is against Mr. Alden's suggestions, and inclines to the view that relief-works and other means for finding work are apt to do more harm than good, especially by getting men into the habit of having work found for them instead of hunting about to find it themselves. The *Quarterly* reviewer's methods of grappling with the unemployed problem would be (1) a renewed recognition of the importance of family life, because it is in the family that the unemployable is chiefly manufactured; (2) better State education; (3) apprenticing boys leaving school to trades; (4) improving the conditions of a soldier's training, the soldier, says the reviewer, at present frequently becoming an "unemployable"; (5) emigration, co-operative small holdings, co-operation and profit-sharing, and other measures to prevent excessive immigration into towns, and reduce dependent classes; (6) the reduction of municipal expenditure, "which is fettering the expansion of trade, and permanently impairing the prosperity of the country. Employment is reduced by it, and the cost of living greatly increased."

The problem is how to counteract the tendency to a pauper class:—

The conclusion is that it can be done by "preventive and prophylactic" methods only. If we recognise the existence of social science, the problem of the future is how best to spread it among the people. "The education of the benevolent public will be one of the most important factors." The millionaire who would found a chair of social science at one of the universities might do more to cure poverty than by giving all his property for the relief of the poor.

We constantly talk of "labour colonies," and point to Germany, while Germany points to us, and speaks of our workhouses and the desirability of restricting public relief to such institutions. The German colony has produced a new kind of tramp, the Kolonie-bummler, a class to which 75 per cent. of the colonists belong; and, as the *Quarterly* reviewer says, "we do not want to add the 'Kolonie-bummler' to our tramps and vagrants."

## FOR A WEEKLY DAY OF REST IN FRANCE!

No question has caused so much controversy in France as that of the weekly day of rest. Henri Dagan, in the first April number of the *Nouvelle Revue*, says that when we consider the extraordinary agitation which the proposal has aroused, and the obstacles and the opposition on every side, we feel stupefied by the immense difficulties to be overcome.

The agitation for Sunday rest in France began, he says, about 1889, after an International Congress founded by Jules Simon and Léon Say, but he limits his observations to what has been done to advance the movement in 1904. As the question is to come before the Senate shortly, he gives the text of a measure voted by the Chamber of Deputies in 1902. This Bill seems to satisfy no one. It is followed by another document expressing the proposals of the Conseil Supérieur du Travail after long deliberation and discussion in November, 1904. The writer thinks that any arrangement which may be come to between employers and workers without legislative sanction will remain a dead letter.

### LEGAL INTERVENTION.

Paul Leroy-Beaulieu is opposed to State interference in individual and family life, except in the case of the young. The Catholics are not agreed as to the amount of legal regulation which shall be permitted. M. Albert de Mun says:—

If the day of rest is not fixed in advance, who will fix it? The employer, apparently. But who will guarantee that the choice of the employer will be agreeable to the workers? Shall it be fixed by the workers? Who will then assure the obedience of the employer to their will? Shall it be an arrangement between the employer and the workers? This method seems inadequate.

Industrial legislation has for its object the establishment of certain common laws imposed by considerations of the general social order. The weekly day of rest is surely one of these, and one is surprised to see the resolute defenders of legal intervention in the question of contracts take up a hostile attitude in so essential a question as this of the regulation of the weekly day of rest.

But another consideration makes the legal settlement of the day of rest necessary. Inspection is a necessary corollary of industrial legislation, and how can inspectors see that the weekly day of rest is respected if the day is not common to all?

Miss A. J. Home contributes to the *Quiver* a description of the Sunday Rest Movement in France, noting specially the efforts of the Ligue Populaire, the League of Buyers, and the Protestant Society for the Observance of the Lord's Day, which last aims at avoiding the danger of a mere holiday taking the place of a true holy-day.

## A SORT OF MOWGLI IN PALESTINE.

In the *Quarterly Statement* of the Palestine Exploration Fund the Rev. J. E. Hannauer tells an interesting story in Bedouin animal folk-lore. It was told to him by a lady who had heard it from a Fellahab. A Bedouin was found murdered. An innocent young man was suspected. He had to flee

for his life. Northward, eastward, westward in succession he fled, only to be turned back by news of avengers lying in wait. In despair he cried out to Allah. The narrative proceeds:—

He then left the beaten track and went down a hillside which was covered with thicket and brushwood, towards a valley where he knew of some caves, in one of which he hid. As soon, however, as he got used to the gloom he perceived to his horror that he was in the den of a female hyæna that, leaving a litter of cubs asleep, had gone abroad in search of prey. The unfortunate youth was just about to quit the fearful place, in order to seek shelter elsewhere, when he heard human footsteps approaching. Fearing that his foes had tracked him to his place of concealment, he drew back into the darkest recess of the cave. A couple of minutes later he saw a man crawl in, take up one hyæna's cub after the other, and put it into his abba in order to carry them off for sale. By this time the fugitive had recognised the new-comer as an old friend of his, and, coming forward, he made himself known to him and begged him to spare the young creatures, stating that he was now tasting the bitterness of being hunted, and entreating his friend not to hurt the young hyænas, and then perhaps Allah would one day save both of them from evil. The man consented, and, having put down the cubs, left the cave, after having promised the fugitive not to betray his hiding-place, but to come and tell him as soon as it would be safe for him to return to his friends. He had scarcely left the cavern when the female hyæna returned, and, perceiving a human being in the cave, was going to attack him, when the cubs rushed up, and by their yelping attracted her attention. After a good deal of hyæna talk between her and her children, she seemed to understand that the man had been a protector to her little ones, and, like Androcles' lion, she showed her gratitude by bringing him food, not portions of dead carcasses such as hyænas live upon, but hares, partridges, young kids, etc., which she had caught alive. In this way the young man lived as the hyæna's guest for some time, till at last his friend came and told him that, the real murderer having been found and punished, he could safely return home.

## BRER TERRAPIN IN HIS NATIVE LAND.

It has long been recognised that the stories of Brer Rabbit and his fellow-fauna represent folk-lore native to the African soil, which has undergone the requisite modifications in the American environment. An illustration of this is afforded in the *Journal of the African Society*. It contains animal stories from Calabar, contributed by Mr. Henry Cobham, a native Assistant-Inspector of the South Nigerian Police. The first we reproduce which appears with the local alterations in Uncle Remus as "Mr. Terrapin shows his Strength":—

Once upon a time Tortoise, Elephant and Hippopotamus were great friends. One day, as the Tortoise was walking with the Elephant, he told him that, although he himself was so small compared with the Elephant, yet he could pull the latter right into a river. When the Elephant heard this, he laughed him to scorn, and told him that was impossible. The Tortoise, having obtained his permission, tied a rope around the Elephant's body, and told him to stand where he was. He himself then walked to a river with the other end of the rope in his hand. When he got to the river he greeted his friend the Hippopotamus, saying he could pull him out of the river. The Hippopotamus also laughed at him most sarcastically, and at once told him to try it. Tortoise, therefore, passed the rope round the body of the Hippopotamus, and told him to plunge into the river, and to start pulling at once. The Hippopotamus jumped into the water accordingly, and began to pull in earnest. At the same time the Elephant began to pull very furiously, until both were quite tired. Tired and exceedingly surprised, they walked slowly towards each other to see whether it was really the Tortoise that was pulling them. When they found that it was they themselves pulling one another they were very angry, and swore that they would kill the Tortoise wherever they saw him.



## THE LIBERATION OF THE RUSSIAN CHURCH.

MASTERLY PLEA BY M. WITTE.

The *Contemporary Review* for May publishes an historico-religious document of the very first order of political and religious importance. It is nothing less than a translation of the preamble of a memorial addressed to the Tsar by M. Witte, President of the Council of Ministers, in favour of the Liberation of the Greek Orthodox Church from the despotic control of the State, and of the restoration of spiritual and ecclesiastical freedom to the Russian Church. No State document of more transcendent importance has been published for many a long year. Here is the real deadly malady of Russia. In a great religious Revival alone do I see any hope for her salvation. And one condition of such a Revival is Freedom. Freedom not only for the Nonconforming sects, but especially Freedom for the Greek Orthodox Church, which for two centuries has been degraded from being the spiritual bride of Christ into the position of the strumpet of Cæsar.

### THE DAWN OF RELIGIOUS LIBERTY.

M. Witte begins as follows:—

After two centuries of a policy of religious repression Russia is now entering upon a path of broad tolerance. The impulse to this step has been given not only by a feeling that religious oppression is inconsistent with the spirit of the Orthodox Church, but also by such proof of its futility as a long experience has afforded. Not only official reports, but also, and more particularly, the private communications of persons closely connected with missionary work, make it certain that oppression contributes to the growth of dissent and by no means to its enfeeblement. It is evident that even under conditions of entire external freedom, not to speak of State protection, the internal life of the Church is fettered by heavy chains which must also be removed; their effects are distinctly observable in the religious life of our time.

### THE PARALYSIS OF THE RUSSIAN CHURCH.

The result of this reduction of the Church to be the mere serf of the State is paralysis. M. Witte says:—

Both the ecclesiastical and the secular Press remark with equal emphasis upon the prevailing lukewarmness of the inner life of the Church: upon the alienation of the flock, particularly of the educated classes of society, from its spiritual guides; the absence in sermons of a living word; the lack of pastoral activity on the part of the clergy, who, in the majority of instances, confine themselves to the conduct of divine service and the fulfilment of ritual observances; the entire collapse of the ecclesiastical parish community with its educational and benevolent institutions; the red-tapeism in the conduct of diocesan or consistorial business, and the narrowly bureaucratic character of the institutions grouped about the Synod. It was from Dostoyeffsky that we first heard that word of evil omen: "The Russian Church is suffering from paralysis."

### THE EVIL GENIUS OF RUSSIA.

How comes it that the Russian Church is practically dead? M. Witte replies that Peter the Great killed it. This "Transformer of Russia," as he calls him, meaning thereby the Revolutionist, destroyed the ancient canonical system of the Orthodox Church in which the faithful elected their clergy, and the Church was ruled by councils in which both laity and clergy were represented, and substituted in its stead the bureaucratic rule of the Holy Synod.

M. Witte dwells at length upon the pernicious influence of these changes:—

These efforts to subject to police prescription the facts and phenomena of spiritual life, which lie altogether outside its competence, undoubtedly brought into the ecclesiastical sphere the mortifying breath of dry bureaucracy. The chief aim of the ecclesiastical reforms of Peter I. was to reduce the Church to the level of a mere Government institution pursuing purely political ends. And, as a matter of fact, the government of the Church speedily became merely one of the numerous wheels of the complicated government machine. On the soil of an ecclesiastical government robbed by bureaucracy of all personal elements, the dry scholastic life-shunning school arose spontaneously. This policy of coercing the mind of the Church, though it may have been attended for the moment by a certain measure of political gain, subsequently inflicted a terrible loss. Hence that decline in ecclesiastical life with which we now have to deal.

### THE PRIEST A MERE POLICE SPY.

It is almost incredible to what lengths Peter went in subordinating the spiritual to the temporal powers. M. Witte says:—

He imposed upon the clergy police and detective work that was entirely inconsistent with the clerical office. The priest was obliged to see that the number of persons subject to taxation was properly indicated, and, in addition, to report without delay all actions revealed to him in confession that tended to the injury of the State. Thus, transformed from a spiritual guide into an agent of police supervision, the pastor entirely lost the confidence of his flock and all moral union with them.

### RESTORE THE LIFE OF THE PARISH—

In order to rid the Russian Church of this nightmare it is necessary, M. Witte urges, to begin with the parish.

The unfavourable turn taken by the career of the Church in the eighteenth century revealed itself, perhaps, with the greatest clearness in the decline of the parish, that primary cell of ecclesiastical life. This change is the more noticeable as social existence within the Church in the old Russian parish was distinguished by great vitality. The Russian parish formerly constituted a living and active unit. The community itself built its church and elected its priest and the remainder of the church staff. Of this living and active unit there now remains nothing but the name. In order to secure a revival of parish life it is necessary to give back to the ecclesiastical community the right, of which it has been deprived, of participating in the management of the financial affairs of the Church, and the right of electing, or at any rate of taking part in the election of members of the clerical staff.

### —AND SUMMON A NATIONAL CHURCH COUNCIL.

M. Witte puts forward various minor suggestions, such as a reform of theological seminaries, and concludes as follows:—

For more than two hundred years we have not heard the voice of the Russian Church: is it not time now to listen to it? Is it not high time to discuss what it has to say in regard to the present structure of Church life, which has become established against her will and in opposition to the traditions bequeathed to her by a sacred antiquity? In a national council, where it will be necessary to arrange for the representation of both the clergy and the laity, those changes in the structure of ecclesiastical life must be discussed which are necessary in order to place the Church on the level on which she ought to stand, and to secure for her all needful freedom of action. In view of the present unmistakable symptoms of internal vacillation both in society and in the masses of the people, it would be dangerous to wait any longer.

Will the Tsar have the courage to say to this Lazarus of a Church, laid in swaddling clothes for two centuries in the tomb of the State, "Loose her, and let her go free!" It may be that the fate of Russia and of his dynasty hangs upon the answer to that question.



## ALL SORTS AND CONDITIONS OF WOMEN.

The *Fortnightly Review* this month is largely a woman's number.

### THE CURSE OF AMERICAN WOMEN.

Lucas Malet, in a paper on the Threatened Re-subjection of Women, discourses at large upon President Roosevelt's summons to the modern woman to return to her ancient rôle of the breeder of babes and the maker of beds. She does not say much that has any particular edge or point, excepting her diatribe against the pernicious influence of American women upon English Society. The American woman, Lucas Malet admits, may be tolerable in the United States—it is a new country, but in the old world the American woman is a moral pestilence. One of the features of our Society nowadays—

a certain foolish contingent, whose aspirations are exclusively worldly, who ape the clothes and pastimes of the betters on insufficient incomes, regard marriage as the gateway to cheap intrigue, and waste their time at ladies' clubs with much the same detrimental consequences to family and household as is the case with women of the people who waste theirs in the public-house. They are given over to that most deadly of all delusions—the Worship of Appearances—with the result that nothing is really genuine about them, from their enthusiasms to the material of their underskirts. They are infected by a greed of notoriety, of publicity, of gadding. They must catch the eye and be talked of. But all this is expensive, especially in the case of persons of no intrinsic importance. Somebody has to pay the bill. It is idle to pretend it is always the husband who pays it. These are hard sayings. I can only regret that they are not unmerited. In respect of this contingent there is, incontestably, great need of reform; and one could wish President Roosevelt's utterances might not only be read, but be very thoroughly digested, by them. And in all seriousness, I would submit that for the worship of the false God of Appearances, not to mention other delinquencies of the foolish contingent aforesaid, our American invaders—themselves mostly women—must be held responsible. Is it not they, to begin with, who in their republican simplicity have reduced our many and complex needs to two only—possession of wealth and opportunity of amusement? The American woman is a somewhat glittering creature. Usually she is wholesome, intelligent, and—to decline upon the vernacular—"perfectly straight," as well. Invariably she is very alert, very articulate, very self-confident. Her commercial instinct is strong, and in all her dealings she has a remarkable eye to the main chance. These may be qualities of eminent value in the evolution of the social system of a young country. In her natural environment and under the stimulus of the American climate—a climate which makes for the development of nervous energy rather than for that of sex—she doubtless is, as she rather loudly claims to be, the very blossom and crown of things feminine. But here, in the old world, not only are surrounding conditions very different, but we women are made of slower, heavier, yet more passionate and dangerously inflammable stuff. Light without heat appears to be common enough in her case. In ours it is practically unknown. And so it is not possible for us to go the length she does in certain directions—take dress and flirtation as examples—without definite and highly undesirable results. It follows that, notwithstanding her brightness and, as a rule, her virtue, the influence of American woman, not only in England but on the Continent, has been extremely harmful. It has made for frivolity, for extravagance, for selfishness. It has tended towards the decay of fine manners, towards lack of reverence and reticence, and an increasing impatience of restraint.

### THE TRANSFORMATION OF THE JAPANESE WOMAN.

Ethel McKenna writes charmingly upon "The True Crysanthemum," sketching the process of evolution through which the Japanese woman is being subjected:—

Some thousand and more years ago her position was almost on an equality with that of man, and she played

an important rôle in the making of Japanese history. Around the person of Jingo Kogo, the great Empress-conqueror of Korea, hang many legends.

Her husband disbelieved in her, but after his death she achieved great conquests:—

It is curious to note that the glory of Jingo's achievements have not been allowed to remain a glory to her sex. Legend, the vehicle of Buddhist priests, ascribes her wonderful career to the influence of her unborn son, who so distinguished himself in life as to be accorded the position of the War Spirit in the Walhalla of the Japanese Gods.

As the penalty of conquering Korea Chinese ideas about women invaded Japan, and a period of subjection set in:—

"The only qualities that befit a woman," says the great Japanese moralist, Kaibara, in the oft-quoted *Onna Daigaku*, "are gentle obedience, chastity, mercy, and quietness."

To-day Kaibara stands on the eve of supersession. Another prophet has arisen, and the "New Great Learning of Woman," by Fukuzawa, strikes at the root of the ancient sage's theories. The new woman of Japan is to be her husband's equal.

To-day the woman question in Japan is going through the same phases as we have witnessed during the past fifty years in Europe and America, modified to some extent by the traditions of the race. Women, well taught and trained, are finding independence.

Before the new laws did so much to improve the condition of woman a wife could be divorced on the flimsiest of pretexts. And she never quite recovered from the stigma. Too much freedom in conversation was, however, sufficient; she could be dismissed for "loquacity," or for jealousy. No wonder Kaibara gave her recommendations on this point. Disobedience to father-in-law or mother-in-law was a well-established reason. Bad disease or larceny, like adultery or failure to produce an heir, were also accepted as grounds for a husband's obtaining a divorce. But to-day the divorce laws of Japan are very similar to those of many European countries.

"The five worst maladies that afflict the female mind," to return to the words of the old moralist, "are indolence, discontent, slander, jealousy, and silliness. Without any doubt these five maladies infest seven or eight out of every ten women, and it is from these that arises the inferiority of women to men. . . . The worst of them all, and the parent of the other four, is silliness." And he recommends as a cure "self-inspection and self-reproach." Those who are intent on the re-making of Japan are finding another treatment. They are discarding the old national proverb, "Never trust a woman, even if she has borne you seven children," and are putting the sharpest of weapons into her hand. She is being emancipated and she is being educated.

## THE QUESTION OF QUESTIONS.

In the *American Historical Review* Professor Goldwin Smith closes his Presidential address at the American Historical Association by saying:—

Let us treat the subject as we may, scientifically, philosophically, or in any other method, what can we make of the history of man? Is the race the creation of a directing Providence, or a production of blind Nature on this planet, fortuitous in its course and in its end? We have, preceding the birth of man, eons, it may be almost said, of abortion; eons of animal races which destroyed each other or perished on the primeval globe; a glacial era, man at length brought into existence, but remaining, perhaps for countless generations, a savage, and afterward a barbarian; wild tribal conflicts and cataclysms of barbarian conquest. Then comes the dawn of civilisation, which even now has spread over only a portion of the race, and even for that portion has been retarded and marred by wars, revolutions, persecutions, crimes and aberrations of every kind, besides plagues, earthquakes, and other calamities of nature. Through all this mankind, or, at least, the leading members of the race, have been struggling onward to social, moral, perhaps spiritual life. Are things tending to a result answerable to the long preparation, the immense effort, and the boundless suffering which the preparation and the effort have involved? Or will the end of all be the physical catastrophe which science tells us must close the existence of the material scene?

## THE FIRST QUAKER DESCENT ON AMERICA.

### A MIRACULOUS VOYAGE.

In all the romance of religious pioneers there has rarely been a more wonderful story than that told by Dr. C. F. Holder, in the *April Arena*, of "The Quaker and the Puritan" in colonial history. The two first Quaker missionaries to set foot on American soil were Mary Fisher and Anne Austin, who returned from Barbados by way of Boston in 1655. In Boston they were imprisoned for five weeks, and then shipped back to England. Eight men and women arriving by the "Speedwell" a little later, and being found to be Quakers, were kept nearly two months in gaol, and then sent back to England. These returned missionaries at once began planning how to gain a landing in America. But no shipmaster could be found courageous enough to take so dangerous a cargo. Then help came unexpectedly. A small shipbuilder near Holderness, Robert Fowler by name, became a Friend, and was impressed with the conviction that a half-finished craft of his was to accomplish some great spiritual work. He finished it, launched it—"little more than a smack"—came up with it to London, and there "happened" to come across the Friends who were on the look-out for a vessel to carry the missionaries oversea.

### SHIP AND SKIPPER UNFIT.

The coincidence was taken to be providential:—

The vessel was entirely inadequate for the purpose, and to add to their difficulties, Robert Fowler was but a coast-wise sailor, knowing nothing about navigation.

The drawbacks in ship and skipper were daunting enough. But worse was to follow:—

At the last moment the crew selected was impressed and carried off to the British Fleet, then ready to sail against the King of Sweden.

Nevertheless, the "Woodhouse," as the wee craft was called, set sail, with eleven Quakers on board, on April 1st, 1657. A cynic might have declared All Fool's Day the right time for such a voyage to begin for "the crew consisted of two men and three boys, none of whom had any knowledge of the ocean."

### NAVIGATION BY PRAYER-MEETING.

Yet with this equipment the "Woodhouse"—in its way more memorable than the "Mayflower," which sailed thirty-seven years before—set out with the first contingent of Friends destined to effect a permanent landing on American soil. So came the invaluable contribution of Quaker life to the composite history of the future United States. This is Dr. Holder's account of the miraculous voyage:—

Knowing nothing of navigation, the captain looked to his spiritual-minded passengers for guidance, and we have the singular spectacle of a vessel being sailed across the Atlantic, the helmsman each day taking his orders from the ministers, who daily held a silent Quaker meeting for this purpose. During this period one or more of the Friends would invariably receive an impression as to the course to pursue, which at the close of the meeting was conveyed to the captain, who laid the course until the following day. Early in the voyage they were threatened

by a foreign fleet, which attempted their capture, Humphrey Norton announcing in advance that they would meet with this danger; but he calmed the alarm of the captain by saying, "Thus saith the Lord, ye shall be carried away as in a mist." This was literally true; a fleet soon appeared and chased them, but the wind suddenly changed, and in a fog the "Woodhouse" escaped.

One of the ministers then received word: "Cut through and steer your straightest course and mind nothing but me." This they did, holding a meeting each day and having such good fortune that but three meetings were omitted during the long voyage on account of storms. Every day the course was laid according to the results of the meeting of that day, and never did absolute faith find a greater reward, as on May 29th one of the ministers at the meeting of that day felt a conviction that "there was a lion in the way," and on the following day they sighted land, and at the meeting word came to Christopher Holder that they were on the road to Rhode Island. A short time later a boat came off and verified the communication.

The "Woodhouse," despite this remarkable method of navigating without knowledge of latitude or longitude, had sailed into Long Island Sound, and a few days after, two months from England, landed all the ministers at New Amsterdam, with the exception of Christopher Holder and John Copeland, who, notwithstanding the decree of banishment, determined to go to Boston.

The record of the persecutions they underwent at the hands of the intolerant Puritan is graphically presented, until the day when Shattuck, a one-time victim, arrived as King Charles II.'s messenger before the persecuting Governor Endicott, and brought the royal edict of religious liberty.

The reading of this sketch suggests how little of the real making of history is generally known. How many of our readers knew that the important share of the Society of Friends in the making of America was thus marvellously inaugurated?

## MAHATMAS—NOT OF TIBET.

The *Theosophical Review* for April says:—

Tibet is no more sacred to Theosophists than is any other land; they have heard, perhaps, as a body, more than most people of its dirt and squalor and superstition, the not unusual concomitants of sacred places the world over. Two Masters (Mahatmas) are said to live beyond the Abode of Snows, two only, and they not Tibetans, but Hindus. And how many Masters are in physical bodies to-day? Who shall say?—but we have heard the number given by one acquainted with such matters as probably a hundred and fifty, scattered throughout the world—in India, China, Syria, Persia, Egypt, Europe, America. Even with regard to H. P. Blavatsky herself, and her friendship with such teachers and their pupils, Colonel Olcott speaks of as many as twenty of different nationalities, such as Egyptian, Hungarian, and Greek, in his first "Old Diary Leaves."

## THE ORIGIN OF THE SNEER.

In *The Open Court* Dr. Woods Hutchinson describes, with illustrations, the weapons and tools of the dog. He traces the resemblance in our canine or eye-teeth, and gives this interesting explanation of a common facial contortion:—

Although we have long ago forgotten that we had ever used our teeth to fight with, yet if you will stand before the glass and try to look very scornful and angry, you will see your upper lip curl up just like a dog's when he growls or snarls. And it curls up precisely at the point where it will show the canine tooth to best advantage, so that the "lip of scorn" or the sneer is really a threat of attack, by half drawing your weapon from its sheath.

Though we never think of biting anyone we dislike nowadays, yet when we sneer we make a face just as if we were going to. So hard is it for our muscles to forget old habits.

The cynic who sneers apparently deserves his dog-gish name.

## THE ORIGIN OF THE WELSH BIBLE. H49301

The world-wide attention which is now directed to the Welsh Revival, and consequently to Welsh religion in general, invests with special interest an article in the *Church Quarterly* on the Translators of the Welsh Bible. The "three illustrious scholars and patriots" whose combined labours gave the Welsh their Bible, were Richard Davies, Bishop of St. David's; William Salesbury, the scholar-squire of Llanrwst; and William Morgan, Bishop of St. Asaph. Davies was born in 1501, the son of the rector of Gyffin, who, though a Catholic priest, was married; studied at Oxford; married in 1550, and settled down as parish priest at Burnham; fled to Geneva when Mary came to the throne; returned on Elizabeth's accession, and was by her made Bishop, in 1560, of St. Asaph's, and next year of St. David's. In 1563 an Act was passed commanding the five Welsh Bishops to arrange for the translation into Welsh of the Scriptures and Liturgy in four years. Bishop Davies undertook the task, and called to his aid Salesbury, an Oxford friend, who had formed the idea of reviving the Welsh language, had published "the first book ever issued in the vernacular," a work entitled "The Welshman's Common-sense," and had also published "Llitha Ban," a book which comprised translations of the Epistles and Gospel. This last was "the first recorded appearance in print of any considerable portion of the Holy Scriptures in the Welsh tongue." Salesbury took in hand the version of the New Testament, Davies of the Prayer Book. Before the close of 1567 both these tasks were complete, and were given to the world. This achievement saved the Welsh language from sinking into disuse, and established for future generations the highest standard of the language. Services in Welsh were introduced in all the parishes. Salesbury's work has been charged by some critics with being pedantic, rugged and surfeited with English words and expressions. But it is remarkable for the wealth of its vocabulary, and the translator had often to coin for himself his theological terms. The two scholars were proceeding with a joint translation of the Old Testament, when they quarrelled hopelessly over the etymology of one word (the word is not recorded) and parted company. Much progress had, however, been made, and the manuscripts were, the reviewer thinks, open to the use of Morgan, who, in 1588, seven years after Davies' death, published, a complete and revised translation of the whole Bible and Apocrypha. "The final version of 1620" was the work of Bishop Richard Parry and his brother-in-law, Dr. John Davies, of Mallwyd. The reviewer awards the chief glory of the work to Bishop Davies and Salesbury, and by implication of Salesbury, who, solely and unaided, performed the decisive and difficult task of the first translation. It is interesting that the family whence this first translator sprung was "made in Germany."

## AFTER-DINNER STORIES.

The after-dinner oratory of America, as described by Mr. Daniel Crilly in the *Nineteenth Century*, will be gratefully remembered by many readers. The writer describes the American after-dinner speech as a phase of intellectual effort that has no counterpart elsewhere. It must have all the choice qualities of Sheridan's dialogue, it must be a gem in prose, it must sparkle and effervesce like champagne, it must appear to be as spontaneous as the waters of a mountain spring. By way of illustrating the unexpected juxtaposition of incongruous ideas, the writer selects several stories from a "May-flower" celebration. Quite apart from the context, some of the stories may be quoted. A lady was distributing tracts in the streets of London:—

She handed one to a cabman; he glanced at it, handed it back, touched his hat, and politely said: "Thank you, lady, I am a married man" (laughter). She looked nervously at the title, which was, "Abide with me" (laughter), and hurriedly departed. Under this inspiration we agree with the proverb of the Eastern sage: "To be constant in love to one is good; to be constant to many is great" (laughter).

Here is another of a school where the Eton system of flogging prevailed:—

On a Saturday morning the delinquents were called up to be flogged. One of the boys inquired, "What am I to be punished for, sir?" "I don't know, but your name is down on the list, and I shall have to go through with it;" and the flogging was administered. The boy made such a fuss that the master looked over the list on his return to his rooms, to see whether he had made a mistake, and found that he had whipped the confirmation class (laughter).

Another story is of a Liberal meeting in Scotland where the proceedings were being opened by prayer:—

The reverend gentleman prayed fervently that "the Liberals might hang a' thegither." He was interrupted by a loud and irreverent "Amen" from the back of the hall. "Not, O Lord," went on the clergyman, "in the sense in which that profane scoffer would have You to understand, but that they may hang thegither in accord and concord." "I dinna care so much what kind of a cord it is," struck in a voice, "sae lang as it is a strong cord" (laughter).

Here is an aphorism with an unexpected illustration:—

Fortunately for them, and perhaps for the world, opinions differed enough to give them a chance. "You can't always tell," said a man, at the end of a discussion, "what one's neighbours think of him." "I came mighty near, knowing once," said a citizen, with a reminiscent look, "but the jury disagreed."

Here is a New Englander's gibe at New York. He said:—

If a hard fate had not compelled the New Yorkers to be stock-dealers and millionaires at the same time, they might, amongst other things, have been "manipulating their shares, with the aid of plough-handles, watering their stock at the nearest brook, and might have been on speaking terms with the Ten Commandments, and have indulged a hope of some day going to heaven, and—possibly to Boston."

Will not Mr. Crilly's readers be grateful?

## PREFERENCE: THE CANADIAN AND AUSTRALIAN VIEWS.

The *Quarterly Review* contains one of the best and most moderate articles that have appeared on this question. The part dealing with Canada is by a Canadian: that dealing with Australia by an Australian resident.

### I.—THE CANADIAN VIEW.

After remarking that the fate of resolutions in favour of a general scheme of preference in the Canadian Parliament argues no great zeal for Mr. Chamberlain's scheme, the writer thus sums up his conclusions:—

(1) That all the resolutions in favour of general preferential trade, save that of 1892, have been rejected by Parliament; (2) that all the men who proposed them lost their seats in Parliament; (3) that the party which gave them its support has been defeated at three general elections, in 1896, 1900, and 1904; (4) that at the recent general election (November 3rd, 1904) the question of preferential trade occupied a very inconspicuous place in platform discussions; (5) that the ministers who concede that they are, like their opponents, theoretically in favour of the policy, have yet decided to take no further steps till the general election in Great Britain is over, and the British Government is in a position to make advances of a practical kind.

The writer does not for a moment believe "that a new conference—all the others having failed—is the way to arrive at finality."

A new conference, to which all the members will come fettered by local jealousy, local interests, and local political exigencies, will end as the others have ended, in Blue-books and bathos.

Canada is a country committed since 1858 to a policy of increasing Protection:—

As regards the present scheme we have before us the declarations of ministers—(1) that they are in a general way favourable to it as an idea; (2) that they do not hope for its speedy acceptance in Great Britain; (3) that they will take no further steps till after the general election in Great Britain; (4) that the scheme, when propounded, must not limit their fiscal freedom or lessen the protection accorded to local industries; (5) that the policy of Canada is purely Canadian in purpose as in origin.

### II.—THE AUSTRALIAN VIEW.

Coming to Australia, the writer in the *Quarterly* asserts that "the great mass of the people of the Commonwealth are utterly apathetic."

No public meetings have been held for or against Preferentialism, except in Melbourne. Though the Chamber of Manufacturers has assured Mr. Chamberlain in letters and telegrams that his proposals receive the ardent support of the Australian people, it has not ventured upon any attempt to obtain such an assurance from the people themselves. \* This is unprecedented in Australia, where every question of public interest is habitually discussed in public meetings.

He thus sums up the complex of Australian feeling:—

1. The vast majority of the people are utterly apathetic as regards Preferentialism.
2. The active friends of Preferentialism are mainly protected manufacturers, who expect that an increase in existing duties against foreign goods may give more complete protection to their own products, but will not consent to such a reduction of duties on British goods as would make it easier for these to compete with native industries.
3. Till such time as Preferentialism has been adopted in the United Kingdom as an Imperial policy, the Common-

wealth will take no steps towards preferential treatment of British goods.

4. If Preferentialism is adopted in the Mother-land, the majority of the Australian people will, in all probability, be in favour of concluding some arrangement for reciprocal preferential trade relations within the Empire.

5. Even then, it is doubtful whether a majority could be found for any practical proposal, the obstacle being the division, apparently irreconcilable, between the Protectionist and Free Trade supporters which the adoption of the principle would call forth. A union of the opponents of Preferentialism with either of these supporting wings would probably be strong enough to wreck any measure embodying reciprocal preferential proposals.

## SOME QUESTIONS FOR THE NEXT HAGUE CONFERENCE.

BY PROFESSOR T. E. HOLLAND.

Professor Holland sends to the *Fortnightly Review* the text of the paper which he read before the British Academy on April 12th, on "Neutral Duties in a Maritime War as Illustrated by Recent Events":—

Among the pious wishes (*vœux*) recorded in the final act of the Hague Conference of 1889, was one to the following effect:—"The Conference desires that the question of the rights and the duties of neutrals may be entered on the programme of a Conference to be called at an early date."

On the programme of that Conference Professor Holland would inscribe the following questions:—

### ABSTENTION.

1. Are subsidised liners within the prohibition of the sale to a belligerent by a Neutral Government of ships of war?

### PREVENTION.

2. Is a Neutral Government bound to interfere with the use of its territory for the maintenance of belligerent communications by wireless telegraphy?
3. To prevent the exit of even partially equipped warships?
4. To prevent, with more care than has hitherto been customary, the exportation of supplies, especially of coal, to belligerent fleets at sea?
5. By what specific precautions must a neutral prevent abuse of the "Asylum" afforded by its ports to belligerent ships of war?—with especial reference to the bringing in of prizes, duration of stay, consequences of over-prolonged stay, the simultaneous presence of vessels of mutually hostile nationalities, repairs and provisioning during stay, and, in particular, renewal of stocks of coal.

### ACQUIESCENCE.

- How is this duty to be construed with reference to:—
6. Interruption of safe navigation over territorial waters and the High Seas respectively?
  7. The distance from the scene of operations at which the right of visit may be properly exercised?
  8. The protection from the exercise of this right afforded by the presence of neutral convoy?
  9. The time and place at which so-called "volunteer" fleets and subsidised liners may exchange the mercantile for a naval character?
  10. Immunity for mail ships, or their mail bags?
  11. The requirement of actual warning to blockade-runners, and the application to blockade of the doctrine of "Continuous Voyages"?
  12. The distinction between "absolute" and "conditional" contraband, with especial reference to food and coal?
  13. The doctrine of "Continuous Voyages" with reference to contraband?
  14. The cases, if any, in which a neutral prize may lawfully be sunk at sea, instead of being brought in for adjudication?
  15. The due constitution of Prize Courts?
  16. The legitimacy of a rule condemning the ship herself when more than a certain proportion of her cargo is of a contraband character?

## AN IMPERIAL ZEMSKI SOBOR.

SIR FREDERICK POLLOCK'S SCHEME.

The organ of the Royal Colonial Institute for May publishes the valuable paper read by Sir Frederick Pollock on Imperial Organisation. The gist of it was to recommend the constitution of a kind of Imperial Zemski Sobor for the British Empire, the outcome of more than three years' consideration and of active discussion extending over about a year and a half, in which about fifty persons, well acquainted with the conduct of public affairs—Parliamentary, departmental and executive—took part:—

We had to look for some plan which would avoid elaborate legislation and formal change in the Constitution. We must, it seemed, be content with a council of advice which would have only what was called "persuasive" authority. A permanent secretary's office was required, and it must not be dependent on any existing department, but immediately under the President of the Imperial Council or Committee. They suggested a standing Imperial Commission to serve as a general intelligence department for matters outside the technical function of the Admiralty, the War Office, and the Committee of Imperial Defence. Such a Committee, which might be called the Imperial Committee, would be marked from the outset as being a dignified and important body not attached to any particular department, but concerned with the affairs of the Empire as a whole. Its province would be questions involving matters of Imperial interest not confined to one Colony or dependency, and not capable of being disposed of by the action of the Colonial Office or any other single department of State. For dealing with such questions by way of information and advice a revival of the ancient functions of the King's Council in a form appropriate to modern requirements appeared preferable to any violent innovation. It must be clearly understood that no proposal was now made either to bind any Colonial Government beforehand to the acceptance of any decision which it had not specially approved, or to interfere with the power and duty of the King's Ministers here to take prompt and decisive action, at need, on their own responsibility. As to the constitution of the Imperial Committee, the nucleus of it existed already in the Conference of Premiers which met in 1902, and was expected to meet again next year. The Premiers of the Dominion, of the Commonwealth, and of New Zealand were already Privy Counsellors, and no good reason appeared why their successors, the future Premiers of a confederated South Africa, should not have the same rank as a matter of course. The Colonial Secretary would be a necessary member, and all the heads of the great departments would also be members of the Committee, though they would not all be summoned to every meeting. As in the case of the Judicial Committee, the selection of the persons to be convened out of the whole number would depend upon the nature of the business on each occasion. The President of the Imperial Committee would naturally be the Prime Minister, or some prominent member of the Government acting for the whole. How was the Committee to exist to any practical purpose when the Premiers were not here? In the first place, every member of an Imperial Committee would be entitled to communicate directly with the Prime Minister, as well as with his colleagues, and much useful communication could take place by letter or cable without any formal meeting at all.

As to the second part of the scheme, an Imperial Secretariat and Intelligence Department, it was evident that if an Imperial Committee was to have a continuous existence, and the means of profiting by its own experience, it must have some one to keep its records. These records would be confidential for the most part, and for this reason alone the secretary must be a person of considerable standing, and well acquainted with public business. Under the ultimate direction of the Imperial Committee, it would be the secretary's province to organise inquiry and receive and arrange information for its use. The permanent secretary would perhaps not find himself so idle as might be thought at first sight, even if he confined himself to salving and digesting useful knowledge out of overlooked and forgotten publications. The best living information ought to be at the service of the Imperial Committee through its secretariat; and this could be most effectively done, without ostentation and with very little expense, by the constitution of a permanent Imperial Commission, whose members would represent all branches of knowledge and research, outside the art of war, most likely to be profitable

in Imperial affairs. The honorary title of Imperial Commissioner would be conferred on those selected persons on the recommendation of the Prime Minister. When the Commission was once in existence it might be well for it to hold occasional meetings to make its existence visible, and those meetings might usefully recommend other qualified persons. Every Imperial Commissioner would have access to the secretariat, and would be able to impart any special knowledge of his own, with the assurance that it was in safe hands, and would not be neglected.

In conclusion, Sir Frederick Pollock mentioned various examples of work upon which the Committee might be at once engaged—viz., the question of a single final Court of Appeal for the Empire, copyright law, and "inter-State" commerce.

In the discussion of the paper which followed, the chairman, Sir George Clarke, the Hon. B. R. Wise, K.C., Dr. Parkin, Sir Hartley Williams, Mr. Geoffrey Drage, and Dr. Hillier took part.

## RELIGIOUS SELF-LACERATION UNDER THE FRENCH FLAG.

In the *Dublin Review* Mr. Herbert M. Vaughan describes his visit to the holy city of Kairouan, about fifty miles to the south of Tunis. He describes the extraordinary rites practised by the sect Aissaïouia. The performers begin to dance, with bare feet, as soon as the music starts, and to emit noises like the barking of a dog. With the increase in speed and volume of the music, the human line rises and falls with more force and noise until the long swaying chain broke with an ear-piercing yell. Then follows a description of the self-torture inflicted:—

A moment later some twenty Aissaïouia, mostly youths from fourteen to eighteen years of age, were rushing wildly about the mosque, and with fez or turban flung aside, were stripping themselves to the waist in their eagerness to begin the mystic rites, the faint light of the lamps illumining in the semi-darkness their naked bodies and their thick black strands of uncoiled hair.

The attendants of the Order were ready prepared with the weapons necessary to the occasion, and the enthusiasts, now in the required condition of mingled frenzy and stupor, were quickly supplied. These objects, which were produced from a large rack hanging on the wall, consisted of sabres, of long skewers tipped with balls at one end, and of thick rapiers terminating in heavy wooden handles. The devotees choose one or more of these weapons, which they proceed to fix carefully and deliberately into their bodies, the skewers being driven through the cheek or shoulder, whilst the sabres were laid upon the bare arm or the waist, and then pressed heavily inwards. The favourite instruments, however, were the long rapiers, which were thrust into the thighs, the self-tortured youths holding the two wooden handles upright by both hands. The weapons being now encased in the flesh of these voluntary martyrs, the ceremony began in earnest. Powerful young men armed with mallets or short staves now set to work to strike the handles of these rapiers or the flat sides of the imbedded sabres so as to drive their sharp points or edges into the body, a cruel attention which the Aissaïouia implored to obtain to the full, and even appeared to enjoy.

He mentions one boy who had a long rapier in each thigh and a skewer through his cheeks, who also ate freely pieces of glass. Yet next day he was pursuing his ordinary calling of baker's boy apparently none the worse. One curious fact in this strange exhibition is that not one drop of blood was to be seen.



## IN DEFENCE OF FRENCH DISESTABLISHMENT.

BY A ROMAN CATHOLIC.

That "A Roman Catholic Contributor" should publish in the *Anglican Church Quarterly* a plea for the policy of the French Government in separating Church and State, and support it by a heavy indictment of the Papal policy, is an unexpected combination of circumstances which demands general attention. French Republicans, says the writer, are far from desiring to denounce the Concordat. Until a few months ago the majority of Republicans favoured its continuance.

## WHO KILLED THE CONCORDAT?

The change is due to the action of the Pope, says the writer:—

If, therefore, Republicans are now practically unanimous in supporting the separation of Church and State, it is because they see that no other course is possible. It is idle to discuss the desirability or undesirability of maintaining the Concordat, when the Concordat has for all practical purposes ceased to exist. It is difficult to maintain an agreement when one party to it has not only broken it but explicitly declared his intention of refusing to be bound by its provisions. The relations of Church and State in France have come to a complete deadlock. For instance, the Pope has arbitrarily refused to confirm any Government nominations to vacant bishoprics. It is not a question of objection to particular individuals; although the Concordat gives the Government the right to appoint the bishops, the present Pope has demanded, through Cardinal Merry del Val that he shall be consulted before any nomination is made, and shall have at least an equal voice with the Government in the appointment. Indeed, one Papal utterance seemed to allow the Government no more than a right of proposing names for the Pope to accept or reject at will. This is a distinct breach of the Concordat, which gives the Pope at most the power to refuse confirmation on definite canonical grounds; it is, moreover, a policy which, if persisted in, would in time leave France without any bishops; there are already twelve vacant sees. Again, the incident of the Bishops of Laval and Dijon, which was the immediate cause of the final rupture, was a clear breach of the agreement between France and the Pope. The contention that the Pope is not bound by the Organic Articles is quite untenable.

## "CATHOLIC ANTI-CLERICALISM."

The only alternative to separation is to revise the Concordat according to the wishes of the Vatican; and the writer declares that the French electors would never consent to such a surrender. Anti-clericalism is not antagonism to Catholicism; rather has it been the traditional spirit of French Catholicism. The Gallican Articles of 1682 denied that the Pope had any authority in civil and temporal affairs. But this authority the Pope now claims. "The government of the Church has been converted from a constitutional monarchy ruling according to the canons into an absolute theocratic despotism." The writer quotes a saying that "if the Church of England is a headless trunk, the Roman Catholic Church is a trunkless head."

And it appears, according to this unsparing writer, that the trunkless head refuses to allow the brain to act:—

At the present moment there are among French Catholics an unusually large proportion of men of ability and of more than ordinary intellectual capacity; such men as Duchesne, Loisy, Laberthonnière, Blondel, Morin, Lagrange, Houtin, Pongerville—to mention only some of them—are known outside their own country, and some of them have world-wide reputations; but, whatever services they may

have rendered to philosophy, learning, and criticism, they can now render none to Catholicism, for Rome has forbidden them every new apologetic, every method by which the Catholic faith might be justified to the modern mind, even the recognition of facts as regards the history of the Church and the Bible.

## IN PRAISE OF THE GOVERNMENT BILL.

The writer goes on to pronounce the Government Bill as "on the whole fair and reasonable under the circumstances." Its vital constructive principle is thus described:—

The Government Bill, as Rome sees quite clearly, gives great powers to the laity if the laity only knew how to use them. The Bill does not recognise the clergy as such at all; it recognises only local associations of Roman Catholics, Protestants, or Jews as the case may be, of which the clergy will be individual members, but no more. Each association may of course elect the parish priest as its president, but it is with the association itself as a corporate body that the State or the Commune will treat; it is to the association that the Church will be leased; the association will be civilly responsible if the priest delivers inflammatory political speeches from the pulpit, with the result that the association will probably take good care that he does nothing of the sort. Herein is the wisdom of the measure. This system of organisation is the only possible check on the autocratic power of Rome.

The writer declares that "there is only one hope for the French Church—a revival of the old traditional spirit of French Catholicism, and the assertion of a true Catholic anti-Clericalism."

## TRADES UNIONS AND THEIR STATUS.

## AN ALTERNATIVE PROPOSAL.

Mr. W. H. Beveridge, in the April number of the *Economic Review*, writing on Trade Union Law, puts forward an alternative proposal as adequate for the legal protection of Trades Union action. He says:

The proposal now made goes to the heart of the difficulty, and meets the judicial failure to recognise trade unionism with open reversal.

Without any desire to anticipate the skill of the draughtsman, the following clauses may be suggested as adequate to protect all desirable Trade Union action:—

1. It shall be lawful for any person or persons acting on behalf of a registered trade union in direct furtherance of a trade dispute to attend in parties of not more than two together at or near a house or place where a person resides or works or carries on his business or happens to be—(i.) for the purpose of peacefully communicating or obtaining information; (ii.) for the purpose of peacefully persuading any person to work or to abstain from working.

2. No act done by or on behalf of a registered trade union in direct furtherance of a trade dispute shall be actionable by reason only of the same involving (i.) the procuring or the attempt to procure any member of such union to commit a breach of any contract of service or employment, unless such breach be a crime within s. 3 of the Conspiracy and Protection of Property Act, 1875; or (ii.) the interfering or the attempt to interfere with any person whomsoever in the free disposal of his custom, capital, or labour, or otherwise, in the conduct of his business; or (iii.) the doing of any of these things by combined action or in pursuance of a combination.

These proposals, though giving trade unionists much that they have not, though withholding a good deal that they demand, are not put forward as a compromise. This is no irreducible minimum which trade unions might grudgingly accept from a lukewarm Government; it is suggested as all they need ask for from a friendly one. Anything beyond amounts to claiming irresponsibility for admitted wrongs, such as would open the door to persecution and organised violence. Anything less will hardly preserve to trade unions their essential functions. The reform suggested simply allows trade unionists to employ, defensively or offensively, that powerful but entirely peaceful force of concerted action which is part of the accepted order in our great industries.



## THE PREPOSTEROUS EXTRAVAGANCES OF AMERICAN WOMEN.

This is really the theme of, at any rate, the first part of the third of Mr. Cleveland Moffett's series of papers in *Success* on "The Shameful Misuse of Wealth." His estimate, in the March number of *Success*, of what some New York women spend on dress having called forth some indignant protests, Mr. Moffett went over and re-verified his facts, only to find that if he had erred at all he had done so on the side of under-statement. Throughout this article dollars are translated into pounds, on the basis of five to a pound sterling.

For instance, he said that New York women spent up to £1200 on a sable coat, fondly imagining that this was a high price. Now, however, he finds that it is only a very moderate one—very low indeed for a coat of fine sable. At a leading New York furrier's "a short coat of rather light skins, moderate quality," was priced at £2000. On Mr. Moffett humbly inquiring what a good coat would cost, this magnate of fashion replied that the Imperial sable, "very dark, with silver lights playing through the soft fur," came to £110 a skin, or £2 a square inch. A moderately long sable coat, say 30 inches, would thus come to £6600, and a coat reaching to the ankles to £8800!

"And you sell coats at such prices?" was the amazed question.

"We sell this kind of sable as fast as we can get it."

And the writer, who had been attacked for stating £6000 "as the maximum yearly sum that a few New York women spend on dress, *including everything*," felt himself more than justified when he found that merely a fur coat, boa and muff may come to nearly £10,000!

Again, he had said that a New York woman would spend up to £160 or £200 on a special ball or dinner dress:—

Well, I have from an expert the details of a certain wedding dress on which the lace alone, Devonshire Honiton, cost £300. And a friend of mine saw at Madame Rouff's, in Cannes, a "robe" of embroidered linen handspun and hand woven with threads so fine that they had to be handled in a damp cellar lest they snap in dry sunlight; over this was a solid mass of hand embroidery patterned by a *prix de Rome* artist with insets of *point d'aiguille* lace, and this "robe" alone sold for forty thousand francs (£1600) before the dressmaker began her work!

The same arbitress of fashion, Madame Rouff, considered £660 delivered in New York for an American bride's trousseau lingerie (no household linen, of course) was mean to a degree—a trousseau only fit for a schoolgirl. "You should see what we sell the great ladies of Russia! Why, there wasn't a single monogram designed to order for that bride, not one embroidered letter that cost over five francs!"

As regards extravagance, the writer does not know whether or not Russian women outvie Americans: but, as will be admitted, the latter do ex-

ceedingly well. Witness the following summary of items of expenditure, submitted to and confabulated over by several New York dressmakers and milliners on Fifth Avenue, who all, moreover, consider this summary *considerably too low*:—

### ESTIMATE OF THE AMOUNT SPENT ON DRESS PER YEAR BY MANY RICH AMERICAN WOMEN.

Furs and fur accessories	£1000
Dinner gowns	1000
Ball and opera gowns	1600
Opera cloaks, evening and carriage wraps	500
Afternoon visiting and luncheon <i>toilettes</i>	600
Morning gowns, shirt-waists, and informal frocks	600
Automobile furs and costumes	400
Negligees	160
Lingerie	300
Hats and veils	240
Riding habits, boots, gloves, etc.	150
Shoes and slippers, £160; hosiery, £100	260
Fans, laces, small jewels, etc.	500
Gloves, £90; cleaners' bills, £200; handkerchiefs, £120	410

Annual total ... £7720

On the whole, Mr. Moffett sees no reason to modify his estimate that six thousand New York women spend a total of over £8,000,000 a year on dress:—

And that leaves Chicago, Boston, Philadelphia, and the rest of the country out of consideration. There are certainly ten thousand rich women in America who could save for the poor at least £6,000,000 a year by simply reducing their annual dress allowance to £600. And, after all, a woman *could manage* to dress on £600 a year!

Against this, the average amount spent on clothes by an ordinary tenement family of six or seven persons is not quite £10 a year.

The writer takes a sensible view that women dress not so much to please men as to please themselves and for general admiration. If it were simply to attract men, as a method of husband-hunting, why should the most lavish dressing be done by married women?

I stopped once at a quiet New York hotel, and in the dining-room happened to sit near a married couple who nearly always ate alone. And I noticed that every evening the lady wore a new gown. After about a week I began to watch for the reappearance of gowns I had already seen, but she still appeared in new ones, each more elaborate, one would say, than the others. This actually continued for about six weeks, when I left the hotel. I am sure I saw that lady in at least thirty gowns—costly gowns, imported gowns, velvet gowns, embroidered gowns, lace gowns. And all for hum-drum dinners with a commonplace husband.

His practical suggestion is as follows:—

Why might not American women adopt some such simple and effective plan in connection with their dress allowance, so much for a ball gown, so much for miserable mothers, this for an opera cloak and this for shivering children? Why not? Fashion can regulate benevolence as well as the width of sleeves. It is merely for women to get it into their system exactly as they give ten cents to a waiter or twenty-five cents to a Pullman porter. Nothing compels them to do it, *but they do it*. And ten per cent. on dress would mean £800,000 a year from rich New York women alone, £800,000 a year for the poor. And the rich women would scarcely feel it.

Charity that costs nothing, in fact. Whereas for the charity that costs something one has to go to the tenements. The following story is too good to be missed:—An American teacher had a class of

seven slum children, from the poorest tenements, and on the day before Christmas they came forward shyly, one by one, and gave her the following articles:—

- A faded carnation (picked from a garbage can).
- A picture cut from a Quaker Oats box.
- A stick of dirty candy.
- A broken cigarette box.
- A small round pebble from the sea-shore.
- A silver ticket that comes on muslin.
- A little pink pill-box.

Another point of Mr. Moffett is that the excessive extravagance and ostentatious display, not only in dress but in entertainments, such as the Bradley-Martin and the Hyde balls, contrasting with the terrible poverty of the tenements, embitter public feeling to a dangerous extent. At the Bradley-Martin ball Thirty-third Street was barred to all but invited guests—to the justifiable indignation of the public—

One indignant individual who insisted on his right to pass the lines was arrested and brought before a magistrate. The magistrate promptly released him, with this comment: "Such things lead to class distinctions that have ever been abhorrent to the American people, and that argue no good for the future of the nation."

Of the immense amount of money spent most goes to people already rich—big dressmakers, decorators, and trusts of various kinds; and in a few hours of all these thousands of pounds nothing remained but some faded flowers, scraps of food and rumpled costumes. These rich people's follies reported in the papers are exaggerated and made more foolish still. But, Mr. Moffett contends, people would pardon Mrs. F—G— for taking her fluffy poodle into supper and feeding him on truffles, champagne and ices; they would overlook the Louis XVI. buttons of Mr. Bradley-Martin's coat, and Mrs. Bradley-Martin's jewels, if only these *richissimes* remembered at the same time out of their superabundance to give something to or do something for the poor. Certain it is, he thinks, that America is waking up more and more to the problem of wasted wealth and poverty, and that the day of vulgar ostentation has reached its meridian.

## THE UGLY DUCKLING OF DENMARK.

By PROFESSOR GEORGE BRANDES.

There is a charming paper on Hans Christian Andersen by Professor George Brandes in the May *Contemporary Review*. In the "Ugly Duckling" Andersen wrote his own life story. Dr. Brandes says:—

The supreme work of art among Andersen's fairy tales is and remains the "Ugly Duckling," the little story, only a few pages long, which he wrote when nearly forty years old, and in which everything that can justly be called his "Life Story" is explained in transfigured, imperishable form.

Andersen was from the first (and until his death) the poor, long-suffering, and ever and anon humiliated lad who had only been able to make his way with the help of people's good will, and who, all through his youth and early manhood, was obliged to rely on benefactors and

patrons and to toil on painfully under protection. His whole behaviour bore the impress of it, even after he had become world renowned and world experienced, and, especially abroad, where he was worshipped, had learnt how to assert himself as "the great man."

"The Ugly Duckling" is certainly one of those pearls of the world's literature that will never depreciate in value, because in it is the quintessence of all the author's being, even of the ambition which was the fundamental trait of his character, of the melancholy that determined his temperament, of the martyrdom which, in his own eyes, his poetic career became, even of the triumph which, in the humility of his heart, he saw in recognition and admiration, but above all of his gift of observation, his playful wit, the frolicsome, triumphant humour with which he revenged himself on sluggish stupidity and malice, for their want of due appreciation and understanding.

Andersen was singularly, almost absurdly, sensitive—in this resembling Lord Rosebery—to the opinions expressed about him by other people.

But here is a delightful story of how the Ugly Duckling, after he had become a Swan, avenged his wrongs:—

It had been one of the mortifications of his younger days that the Dean of the Diocese, who, in his day, had confirmed him and had treated him badly, had put the affront upon him of placing him, as a poor boy, down in the bottom of the church, among the curate's poor candidates, although he properly belonged up above, among the Dean's own. He chanced to hear that this man now held a post in the island of Pöhr. "So I asked the King," said Andersen, "if I might for once have one of the royal carriages, with coachman and footman in red livery, the same as the royal family themselves used, placed at my disposal to pay a visit. The King smiled and said, 'With pleasure,' so I drove out in the royal carriage, with panached horses, and coachman and footman, to pay a visit to my old diocesan Dean; the carriage waited outside while I was in the house. That was my revenge." It seems to me that we have Andersen's old self, his romantic bent, his old humiliations, and his vehement, half-childish greed of honour, in this little story.

## IN PRAISE OF THE CONGO FREE STATE.

Dr. Sarolea, Consul for the Congo Free State, treats in the *Scottish Geographical Magazine* of the economic expansion of the Congo Free State. He will not enter into the controversy now raging, but he draws a contrast which it may be well to bear in mind. He says that the Congo in 1885 was "truly the 'darkest part of dark Africa,' a blank on the map, a nightmare in the imagination of men, a zoological garden, a human shambles."

What is it now in 1905? In 1905 the weary march along the route of the cataracts, which extended over thirty deadly days, and which foreboded only too fittingly all the horrors of the Upper Congo, is replaced by a railway journey of twenty-four to thirty-six hours. And beyond Stanley Pool an ever-increasing fleet of steamers carries civilisation into the darkest corners of the Dark Continent. The accursed slave trade has gone, and gone for ever. The gin trade has been suppressed, as well as the trade in arms and ammunition. Hundreds of political and missionary stations, of churches, hospitals, schools, and laboratories, have been established. Vast tracts in the impenetrable equatorial forest have been cleared, and luxuriant plantations and smiling gardens have taken their place. Such is the security and peace which is already enjoyed over 1,000,000 square miles under the Congo flag, that independent and solitary travellers, including ladies, have been able to travel from one end of the Congo to another "with no protection but an umbrella." Such is the security enjoyed that we already see enterprising travelling agencies organising tourist expeditions in the cannibal and pigmy country of Cameron and Stanley.

Much valuable information, with illuminative maps, is given by the writer.

## MR. H. G. WELLS ON SOCIOLOGY.

The distinction of the *Independent Review* for May is a very valuable paper by Mr. H. G. Wells on "The So-called Science of Sociology." He takes his start from the first year's record of the Sociological Society. He points out the unsatisfactory diversity of opinion with regard to sociology. It "is evidently one of those large vague words to which everybody attaches a meaning no one can express." But, he avers,

I believe that to go back into metaphysics, into that field Comte and Herbert Spencer so scornfully refused to enter, is the way to get round the tangle which at present condemns sociology in its totality to futility.

With this bold start, Mr. Wells goes on to run full tilt at the modern deification of science, the so-called knowledge that yields to "the illusion of exactitude." Of that illusion he pillories Comte and Herbert Spencer as eminent apostles.

## "THE UNIQUENESS OF INDIVIDUALS."

Then he proceeds:—

Yet it is quite possible to hold, and there is a growing body of people who are beginning to hold, the converse view—that counting, classification, measurement, the whole fabric of mathematics, is subjective and deceitful, and that the uniqueness of individuals is the objective truth. As the number of units taken diminishes, the amount of variability increases, because individuality tells more and more. Chemistry and physics give results more in harmony with mathematical assumption than, for example, bacteriology, bacteriology than mineralogy, mineralogy than Mr. Bateson's horticultural experiments, these than the generalisations of zoology, and these than anthropology, simply because, in each case, the science is dealing with a larger, more complex unit, and with a smaller number of units; and individuality is creeping in. Could you take men by the thousand billion, you could generalise about them as you do about atoms; could you take atoms singly, you would find them as individual as your aunts and cousins. That concisely is the minority belief, the belief on which this present paper is based.

## DARWIN'S NOT THE "SCIENTIFIC METHOD."

He goes on to say that the so-called scientific method really only comes up in the science of which the individuality of the units can be pretty completely ignored. Then, with characteristic boldness, Mr. Wells proceeds to state that:—

The great advances made by Darwin and his school in biology were not made, it must be remembered, by the scientific method, as it is generally conceived, at all. There was no essential difference between the establishment of his generalisations and any intelligently conducted historical research. He conducted a research into pre-documentary history. He collected information along the lines indicated by certain interrogations; and the bulk of his work was the digesting and critical analysis of that. For documents and monuments, he had fossils and anatomical structures, and germinating eggs too innocent to lie, and, so far, he was nearer simplicity. But, on the other hand, he had to correspond with breeders and travellers of various sorts, classes entirely analogous, from the point of view of evidence, to the writers of history and memoirs.

## "COCKSURE SCIENCE."

He remarks that to most people the word science conveys the quality of certitude. He adds:—

So far as the movements of comets and electric trams go, there is no doubt practically cocksure science; and indisputably Comte (who saw nothing very much in Plato) and Herbert Spencer (who couldn't read Kant) believed that cocksure could be extended to every conceivable thing. The fact that Herbert Spencer called a certain doctrine

Individualism reflects nothing on the non-individualising quality of his primary assumptions, and of his mental texture. He believed that everything was finally measurable; he believed that individuality (heterogeneity) was and is an evolutionary product from an original homogeneity; and the thought that it might be inextricably in the nature of things probably never entered his head. He thought that identically similar units build up and built up atoms, molecules, inorganic compounds, protoplasm, conscious protoplasm, and so on, until at last the brain reeled at the aggregation. This piling up from simplicity to incalculable confusion was really all the individuality he envisaged, and it is all the individuality science ever does seem to envisage.

## WHAT SOCIOLOGY IS NOT.

Mr. Wells insists that we must all boldly face the fact that hard positive methods are less and less successful just in proportion as we deal with larger and less numerous individuals. And consequently:—

We shall realise that all this talk of the organisation of sociology, as though presently the sociologist would be going about the world with the authority of a sanitary engineer, is and will remain nonsense. We shall regard with a less credulous charity sociology imitating zoology, and parodying physiology, and emulating the viler obscurities of the theorising biologist.

## WHAT SOCIOLOGY IS.

In humanity we encounter consciousness, we encounter self-will, and he reaches the conclusion:—

Sociology must be neither art simply nor science in the narrow meaning of the word at all, but knowledge rendered through personality, that is to say, in the highest sense of the term, literature.

## THE SCIENCE OF UTOPIAS!

On this basis he proceeds to insist that we shall have to substitute for the classification of the social sciences an inquiry into the chief literary forms that subserve sociological purposes. One of these is history, such as Buckle's, Lecky's, Atkinson's, Gibbon's. He thus leads up to his second source:—

The history of civilisation is really the history of the appearance and reappearance, the tentatives and hesitations and alterations, the manifestations and reflections in this mind and that, of a very complex, imperfect, elusive idea, the Social Idea. It is that idea struggling to exist and realise itself in a world of egotisms, animalisms, and brute matter. I think, in fact, that the creation of Utopias—and their exhaustive criticism—is the proper and distinctive method of sociology.

## THE TRUE METHOD.

Mr. Wells has now reached his constructive principle, and asks, if sociology is the description of the ideal society and its relation to existing societies, would not this give the synthetic framework required? All the sociological literature beyond the province of history that has stood the test of time and established itself in the esteem of men is frankly Utopian. The method that he suggests is therefore as follows:—

The institutions of existing states would come into comparison with the institutions of the Ideal State, their failures and defects could be criticised most effectively in that relation, and the whole science of collective psychology, the psychology of human association, would be brought to bear upon the question of the practicability of this proposed ideal.

## WHY NOT A PHOTOGRAPHIC EXCHANGE.

AN OFFER TO OUR READERS.

Sir Martin Conway has a very sensible article on Photograph Collecting in the *Grand Magazine*. He says:—

The output of photographers at the present day is enormous, and for the most part the prints made in any one year have become scattered and, as a rule, destroyed in the course of the following decade. The result is that records of priceless value are being lost almost as rapidly as they are made.

The nation officially collects the national portraits; possibly there may be some people who make a hobby of the collection of photographs of the prominent people of their day, but if anyone were to start now and attempt to make a complete collection of the prominent people of the Victorian age, he would find the problem an exceedingly difficult one.

I do not ever remember to have seen a collection of photographs chronologically illustrative of a man's life. And yet how interesting such a collection would be! The first thing it should contain would be a series of photographs of the collector himself from his earliest years, each dated, and each in its proper place amongst such contemporary photographs of his friends, the places he lived in, the places he visited, as naturally come into the possession of every one of us. But the last thing that an individual keeps is a photograph of himself.

But the most merciless waste is in the collection of photographs of Art. The field is one of boundless dimensions:—

There is no doubt whatever but that the annual destruction of photographs, of real importance to the future historian and student of art, is very great indeed. This destruction is entirely due to the fact that, though multitudes of people buy photographs, very few as yet buy and arrange them systematically, and therefore numerical organisation for photograph collectors does not exist.

What is wanted is that photograph collecting should become an organised trade like postage stamp collecting.

If once these two steps could be taken in England—a proper system of publication on the one hand and an organisation of the second-hand trade on the other—the number of photograph collectors would rapidly increase, and the preservation of records of existing objects of beauty and interest would be efficiently carried out.

This seems to be a capital idea. The question is whether the public is ripe for it. I wish to test it. Next month I shall set apart a page of this "Review" for the purpose of allowing my readers, who may have photographs they want to exchange or to sell, to announce their requirements. Those who wish to take advantage of this are requested to state the size and condition of their photographs. Those who wish to see the photographs before they part with them can send them to this office for inspection if they do not wish to deal direct.

## AMBASSADORIAL PRIVILEGES.

These are recalled by Mr. Harold MacFarlane in the *World's Work* for May. The American ambassador, when he enters No. 1, Carlton House Terrace, is on American, not British, soil:—

The privileges that an ambassador enjoys when on duty are manifold; at home he may be untitled and a comparative nobody, but in the capital he is accredited to he enjoys all the prerogatives of an Emperor or a President.

That an ambassador is exempt from taxes goes without saying, for he is exempt from all cash payments in the sense that the same cannot be enforced by law. That he pays his bills and his rates which, unlike taxes, are applied for, is simply an act of grace on the part of an ambassador and his suite.

But so punctilious are ambassadors nowadays about paying their bills that this immunity is sometimes forgotten:—

An ambassador may engage with impunity in treasonable plots against the ruling monarch or government of the country to which he is accredited, a privilege that was indulged in more than once in the reign of Queen Elizabeth. He can, moreover, smuggle as many things as he likes into the country without the Customs authorities being able to stop him. But he must not keep a monarch waiting either on his doorstep or elsewhere.

He may, however, turn his back on a King when leaving the royal presence, and when bidding adieu to a Queen he may retire sideways, like a crab, and need not back out, like inferior mortals.

## INFANT SCHOOL OR NURSERY?

Miss Kate Bathurst, late Inspector under the Board of Education, makes an urgent plea in the *Nineteenth Century* for national nurseries. She calculates that last year some half-million children under five years of age were attending school regularly, and she draws a pitiful picture of the baby's plight who is condemned to be drilled in the rudiments at an age when he is still unfit for it. Miss Bathurst's opinion is that little children require nurses rather than teachers, and lady doctors rather than inspectors. By placing the infant schools entirely in the hands of men inspectors, she complains that the whole atmosphere has been made into a forcing house for the schools for older scholars. She would revolutionise the infant schools. She says:—

The centre of my "nursery" should be the play-room. The floor should be of blocked wood capable of being cleaned by some dry process. The space in the centre should be left clear. Round the walls Kindergarten desks could be placed, and above these, in tiers, should be a series of hammock beds, hammocks being less likely to harbour vermin than any other type of bed. These could be arranged like the berths of a steamer or the luggage-racks in a train, and, by allowing the iron framework to fold back, they might be laid flat against the wall when not in use. A flap of netting should be attached to each hammock to fold over the child and fasten against the wall, thus preventing all danger of falling out. One corner of the room could have a zinc floor and a miniature sea-shore, with sand, etc.

All books (except picture-books) should be banished, and blackboards should only be used for purposes of amusement. All children should remain in the nursery, where they would enjoy play, occupations, and sleep, in an atmosphere of freedom, till six years old. At six I would admit each child for an hour per day into the neighbouring school (I assume that my nursery and school are under one roof).

At seven, two hours' instruction; at eight, three hours might be given. At nine the child should join the regular school for full time. "In each case these children would return to the playroom and be occupied under supervision during the remainder of the day."

## GEORGE BERNARD SHAW.

## A WHISTLER OF THE STAGE.

We shall soon have to hire a slave to whisper in the ear of Mr. Shaw "Remember thou, too, art mortal!" A few weeks since Sloane Square was almost blocked up with carriages when the King was pleased to go to see "John Bull's Other Island," and now we have both the great quarterlies treating him quite seriously as a dramatist of genius and a serious reformer. The apotheosis of our Dramatic Whistler is bewilderingly sudden. The *Edinburgh Review* considers him

as a reformer—a voice crying in the wilderness of trivial work and mean ambition, a voice still hoarse with exhortation, still a little forced from having had to carry over the heads of a crowd.

His supreme gift as a dramatist is to produce an impression of life which seems and which is more real than reality. His plays seem to write themselves.—

Mr. Shaw contrives to make even his most serious work simmer with laughter, but the humour is evolved, not added; epigrams are not stuck on the outside of the talk like sugared almonds, and even his wit suffers, as it should suffer, when removed from the setting.

Considering the difficulty of seeing Mr. Shaw's plays on the stage, one must be grateful to his ingenuity in making them acceptable in the study.

## REFORMER.

He regards romance "as the great heresy to be swept off from art and life—as the food of modern pessimism and the bane of modern self-respect," and declares that "idealism," which is only a flattering name for romance in "politics and morals," is as obnoxious to him as romance in ethics or religion.

Now, perverse as such views may seem to those who never have taken the road beside a reformer, they will be recognised as inevitable by those who have.

## PROBLEM POSER.

Problem has ever been at the root of his work. No drama without conflict; no conflict without something to decide. All life worthy the name is a problem; and every play that would reproduce life must be either a problem or a platitude. A people that is unconscious of having problems to solve, that has outlived its interest in the interpretation of life, is beginning to be at the end of its intellectual resources. Senile decay is as surely indicated in a nation as in a man by a dull acquiescence in the immutability of things; and the literature of a waning race is almost always diverted from the great questions of conduct before it expires in æsthetic trivialities. Hence Mr. Shaw's determination "to accept problem as the moral material of the drama," and his understanding of drama as "the presentation in parable of the conflict between man's will and his environment," are a pledge at least of vitality in his ideas, and vitality working itself out as creative philosophy is the supreme necessity to the art of the stage.

## PHILOSOPHER.

Of Mr. Shaw's philosophy a good deal has been said. It is, indeed, a little too novel for the creation of popular drama. But years have already modified its novelty to himself, and, as he shortens sail, the years will bring the van of the public within more certain hail of him. The defiant assertiveness of the earlier plays has given place to tolerance.

Greater work than he has done he may yet do; but it must be conceived by a less contentious spirit and wrought in a serener air. He has done for us a great deal of preaching; but while it needs but the understanding of what men should not be to equip the Preacher, to the Pardoner must be discovered the deeper mystery of what they are.

## A NEW WAY TO PLAY SHAKESPEARE.

## AN INTERESTING EXPERIMENT!

The April number of the *Deutsche Rundschau* is an unusually interesting number. Herr A. Brandl, who contributes an article on 'the Playing of Shakespeare's Plays, thinks the long pauses between many of the acts and scenes spoil the illusion and are extremely inartistic. This is notably the case in the tragedies of "King Lear" and "Hamlet," and in the King-Dramas, where the numerous pauses tend to break up the pieces into a series of tableaux. If "Hamlet" could be presented in two hours, how different would be the effect!

An interesting experiment is to be made at Weimar this month, when "Richard II." will be played with practically no intervals between the scenes. Weimar does not possess a revolving stage, but to get over the difficulty a middle curtain is to be used. Played in this way the most important scenes will come more into the light, and the minor ones can take their proper place. The writer takes each act in turn and shows how the curtain will be used between the scenes to avoid the usual pauses, while the attention of the spectator will be better concentrated on the leading action, and the scenes merely intended to arouse sympathy will fall more into the shade.

## THE STOOL AS PROPRIETOR.

Sir W. Brandford Griffith contributes to the *Journal of the African Society* a very interesting and illustrated paper on native stools on the Gold Coast. He says:—

A distinctive feature in land cases on the Gold Coast is the frequent reference to the stool to which the land is attached, and in cases where the rival parties are chiefs the question is not whether the land belongs to this or that chief, but whether it is attached to this or that stool.

The stool can only be procured from the Chief or sub-Chief. Having been procured, the elders of the family place on it the person who represents the head of the family:—

In past times, not so many decades ago, the stool would have been consecrated by a human sacrifice, the blood of the victim being used to darken the stool, but now a sheep has to suffice. The stool is not formally endowed with anything, but when once accepted as the family stool it is regarded as the actual owner of all family lands and of all personality and slaves. Some years ago in the Volta River District a stool worth intrinsically a few shillings was sold in execution for about £50 by reason of there being sundry lands attached to it, and the purchaser of the stool entered into possession of the stool lands without hindrance.

One wonders if Africans are similarly impressed by our similar use of the words "throne" and "crown." That property should belong to the stool is, after all, not less intrinsically absurd than that lands should lapse to the Crown.

## ARE MUSIC AND RELIGION RIVALS?

Mr. J. W. Slaughter, of Clark University, contends, in the *International Journal of Ethics*, that they are. The reversion of the Papal mind from modern to mediæval music is taken as a confirmation of the popular verdict that modern music has for religious uses too much individuality and concrete self-sufficiency. The frequent confusion and intermixture, as well as the essential differences of music and religion, are traced by the writer to their close kinship, "as both find their psychological origin in that part of human nature which we denominate the mystical." The need or inclination for a state of mind which becomes a source of satisfaction, and therefore an object of realisation in itself, is probably the common source of both artistic and religious mysticism. Music is "that form of art in which the conditions are so arranged as to place the emotional attitude at its best, with a minimum of the thinking process." It is then "the most mystical of all the arts because its limitations are the least." Religious mysticism goes farther than this and requires assent to a body of doctrine: is not content with the mere ideal: insists that the ideal is also actual. It is this extra claim which, the writer considers, handicaps religion in its rivalry with music. Both appeal to the same mystical craving. But religion demands, in addition, something which the modern mind does not so readily concede.

## THE PROSPECT OF A RELIGIOUS REVIVAL.

The writer's account of the present-day paradox is suggestive. He says:—

Besides trusts and rapid transit, the nineteenth century is notable for achievements in two great directions, science and music. It may not occur to us, perhaps on account of our lack of perspective, that this is a paradox of the most pronounced kind. It presents a double ideal, of extreme rationalism in the case of its thinking, of extreme mysticism in the case of its art.

Our rationalism and our dissatisfaction with it furnish the prime condition for a revival in religion, as the past well shows, and the question arises why history does not repeat itself in our day.

But the writer thinks there is little probability of a religious revival.

Rationalistic investigation makes belief at the best a difficult matter, and the necessary element of faith is lacking. Why? Because music, the great modern art, can satisfy the mystical need, and indulge the cosmic emotion without asking assent to anything or putting the slightest strain upon purely thinking processes.

Music and religion are rivals for the same claim in human nature, and so long as music occupies its present place in the general consciousness, we can look for no widespread revival in religion.

Meantime, despite the writer's theories, a "wide-spread revival in religion," looked for, or not looked for, is actually in process.



Scott. Dickens. Alice Hegan Rice. Irving Bacheiler. Mary Johnston. Hall Caine.  
Hawthorne. Dumas. Bertha Runkle. Marie Corelli.  
Balzac. Thackeray.

Relative Importance of Certain Authors.  
(As advertised to-day.)





# THE REVIEWS REVIEWED.

## THE HIBBERT JOURNAL.

This quarterly discusses many matters, but it is impossible to enter into them in our limited space. Professor Jones' paper on Mr. Balfour as Sophist does not deal with his later feats of intellectual gymnastics on the fiscal question, but dealt with his foundations of belief.

## THE EDUCATION OF A MINISTER.

The Bishop of Ripon thus briefly summarises the way in which he would train men for the Christian ministry:—

We should train men to know their own times; to extend their study beyond the narrow limits of a few centuries; to explore the facts of religious consciousness in all systems and in all ages; to understand that only as they bring their teaching into ethical contact with men can they expect spontaneous recognition of their authority, and to make men realise that ethical demands finally force men back into spiritual experience; for final and soul-satisfying harmony with God can only be reached in that supreme personal surrender of which love is the inspiration, and the Cross of Christ the changeless and significant symbol.

## THE CRUX OF THEISM.

Mr. W. H. Mallock, in the last month's *Contemporary*, set forth what he considered to be the true method for defending the Theistic position. He now warns Theists that far more harm is done to the interests of Theistic belief by the use of bad arguments in defending than by the use of bad arguments in attacking it. He urges Theists to concentrate their attention upon proving the following propositions:—

That the individual spirit, though evolved from universal spirit and dependent on it, nevertheless possesses an autonomous moral will of its own; and that the universal spirit, though producing individual spirits under conditions seemingly incompatible with anything but the misery of most of them is, nevertheless, consumed with an equal love for all.

## THE LORD IS A MAN OF WAR.

Rev. F. W. Orde-Warde, in an article under the above heading, maintains that the love that perpetually strives with sinners could not be love unless it did strive, and was just and righteous, and even cruel. He says:—

God's attitude, to say it with reverence, is provocative, and presents an eternal challenge to the human will. We are solemnly warned to stand for ever on our guard and risk no chances in the warfare. God fights for us and with us, but He also fights *against* us by the very constitution of His own law and perhaps of His own Being as our Adversary, and yet (as such) our greatest Friend.

Rev. C. F. Nolloth, writing on the Resurrection of Christ, maintains that the vision theory fails to account for the facts of personal religion. Prof. W. R. Sorley writes on the Knowledge of Good. "Romanus" discourses on the Historical Christ, and Mr. M. E. R. Tucker discusses the Religion of Rome—Classical and Christian. Mr. H. W. Garrod's article is noticed elsewhere.

## THE COSMOPOLITAN.

The *Cosmopolitan* for April has no article of great importance. A series of papers is begun dealing with the great sieges of history, those of Acre and Con-

stantinople beginning. There is a short and powerful allegorical sketch by Maxim Gorky called "Confronting Life," and a criticism—on the whole, favourable—of the French mother.

Much the most interesting paper for English readers, and one with good illustrations, is Mr. Poultney Bigelow's on German Army Manœuvres. The German conception of an army is essentially that it must be coached in its work like a football team or rowing crew, and that this coaching must be constantly going on. The following story seems new, and throws an interesting sidelight on the Emperor William:—

The German Emperor venerates his illustrious grandfather just as we venerate the heroes of our great civil war, but he knew that justice to the living demanded that his generals be sound men physically no less than mentally. So in September of 1888 he mounted these old generals and started them on a gentle trot across broken country. It was hard on those who had internal troubles, but the trot became a canter, and the canter drifted into a gallop. There were ditches on the way, and many drifted into the ditches.

When the Emperor was satisfied that he had applied his test long enough, he drew rein and gazed back over a field strewn with rotund and bald-headed warriors vainly trying to climb once more into their slippery seats. That was a magnificent field-day for Imperial Germany. None but a commander with immense moral courage would have been so cruel to his political intimates in order thereby to show his kindness to the nation at large. The German Emperor acted upon what he saw. Those who fell off, stayed off. At once ensued promotion of young blood, and the principle has since then been adhered to, that the man who is entrusted with the lives of his fellow men must be a man in all senses.

## THE REVUE DES DEUX MONDES.

In the first April number of the *Revue des Deux Mondes* Pierre Leroy-Baillien has an article on the Economic Condition of China. He examines the economic work already accomplished by the Western world in China, and discusses the task still before the Westerners, with the means to be adopted and the results to be expected.

The value of the exports from China, he says, rose from 143 millions of taëls in 1895, to 214 millions of taëls in 1902, while the value of the imports rose from 171 to 326 million taëls. But European commerce with China has become much less profitable than it was at the beginning, and with the number of competitors the margin between the purchase price in Europe and the sale price in China is now exceedingly small. Another drawback is the absolute ignorance of the Chinese language among the merchants and the representatives of the great European firms. This puts the merchant at the mercy of the *comprador* or buyer, who advises the Chinese firms he represents. Even when he is honest he is dear, for he has to be paid a commission.

The principal tasks yet to be achieved are—(1) to create or to perfect the means of transport; (2) to modify or to ameliorate the methods of production; (3) to exploit the wealth which the natives neglect; and (4) to maintain order and security so that everyone may be enabled to enjoy in peace the fruits of his own industry.

There is really no article of special interest in the second April number.

## THE DUTCH REVIEWS.

In *Vragen des Tijds* Mr. Veegens deplores the loss by death of a friend and colleague, Mr. Kerdijk, a name well known to the readers of that review and to all engaged in social work in Holland. The chief contribution to the current issue, however, is that on *Army Evolution in the Democratic Sense*; the gist of this is that it should be the aim of everyone to foster a love of the army and a desire to aid in the national defence, together with more fellowship between officers and men. Officers are enjoined to treat their men as they themselves would like to be treated, and the men are counselled to do their utmost to increase the general efficiency. This movement, if it may be so termed, is already well under way, and promises to yield good results. The last article, on *Dead and Living Latin*, leads to a study of the question of teaching modern languages, and the author insists that "the three modern languages" (German, French and English) should be taught in all Dutch high schools. *Living Latin* is, as one may guess, to be found in French, Italian and Spanish.

In *De Gids* the article of most general interest is that on the *Jin Jitsu*, or "The Gentle Art," as the writer calls it. This system of Japanese wrestling has received so much attention of late in our own country that it is superfluous to deal with it here. It reminds me of an article on a Japanese wrestling match which appeared in *De Gids* some ten years ago; a comparison of the two systems might well be entitled "The Difference of a Decade." That wrestling match was a comic affair from a European point of view; there was a good deal of childish pantomime about it, and it corresponded exactly with what we had all thought of the Japanese and Chinese nations up to that time. The contribution on the *Odissey*, and the way in which a god comes to be regarded as a hero, is learned and interesting to those who go in for deep subjects.

*Elsevier* opens with its usual art article, but with a variation, inasmuch as it deals with a collection instead of an artist. The Royal Art Museum in Copenhagen, and the paintings by Dutch artists to be seen there, is the theme, and we have reproductions of paintings by Rubens, Rembrandt, and other less well-known painters. The next contribution describes a journey in Brielle, where, according to the illustrations, one may see quaint houses and the like, as one would expect to see in that part of Europe. The "*Maccenas of Malabar*," an alliterative title which is attractive, tells of a certain Dutch official who led a busy life in that part of South-west India during the later half of the seventeenth century. He went to sea as a lad, then turned soldier, and afterwards became a Government Commissioner in Malabar, where he made his mark as a botanist, took part in some fighting, and generally acted somewhat after the style of *Maccenas* of old.

*Onze Nieuw* is a very good issue. The article on Hendrik Witbooi and the recent rising in German South-West Africa will command most attention; it is really a review of several German books on the subject. Witbooi was regarded in a very unfavourable light by most people, but these books do him justice, and show him as a man of honour and true to his word. It was mainly owing to his efforts that peace reigned as long as it did out there. "*Indian World-Forsakers*" is a dissertation on the old subject whether or not a man can be in the world and not of it. Must he retire to a monastery in order to remain good? It may be noted

that the writer speaks of the full religious liberty accorded under British rule, and that he thinks that Eastern religious notions are taking hold on Western minds.

## THE NOUVELLE REVUE.

Dr. P. Hauser, in the *Nouvelle Revue* of April 1st and 15th, has an article on the Nineteenth Century from the Medico-Social point of view. He says all who are interested in the evolution of human society must be aware that with the transformation of the social order and the radical change in the physical and moral condition of the people in the nineteenth century, there has been a considerable increase of nervous diseases, especially during the last half of the century. He begins with mental diseases, which have increased very rapidly. Next, he turns to neurasthenia, which he says has often been confused with hysteria, or cerebral anæmia or spinal irritation. Then there are the morphia or opium habit, alcoholism, "tobaccism," tuberculosis, gout, and other evils which have flourished in the last century.

In both numbers Joseph Ribet continues his articles on the Evolution of Pan-Americanism. He deals with the Panama Congress of 1826, the annexation of Texas, the purchase of the Danish Antilles, Cuba and the Spanish-American War, etc.

## LA REVUE.

In *La Revue* of April 1st a "*Friend of the Alliance*" has a second article on the French Millions and the Japanese Finances. He describes the Japanese finances as very flourishing at the end of the first year of war, and repeats that it would be a mistake to grant any more sums to Russia to enable her to continue her unpopular war.

Two articles on French Home Policy have little interest outside France. G. Roussacq discusses the question of Ecclesiastical Pensions in connection with the separation of Church and State, and another writer heads his article "*436 Deputies Instead of 575.*" The subject of the latter is the dispute between the *scrutin de liste* and the *scrutin d'arrondissement*. Figures are given showing that in some Departments France is over-represented. The *scrutin d'arrondissement* is condemned because of the inequalities it permits. The writer concludes:—"The number of deputies ought to be in proportion to the number of electors, and not in proportion to the number of inhabitants; and the proportion of deputies in each Department ought to correspond more closely to the number of inhabitants. Thus the parliamentary representation would be more equally distributed, and instead of 575 deputies the number could with advantage be reduced to 436."

In the second April number J. Novicow discusses some of the paradoxes of the friends of war. The sentiments of honour in private life consists in respecting the rights of one's neighbour, he says. The sentiments of national honour are not conceived in the same sense; indeed, they are often diametrically opposed to it. If the Germans had desired to respect the rights of Alsace-Lorraine, for instance, they would not have annexed the provinces without consulting the population. The writer combats the ideas of René Millet, who seems to think that all great emotions proceed from suffering and not from joy.

## THE PALL MALL MAGAZINE.

The *Pall Mall Magazine* for May contains a number of interesting articles. In one of them, Dr. Nordenskjöld writes an account of his disappearance in the Antarctic Regions, and describes his remarkable rescue by the Argentine relief expedition. The Swedish Antarctic Expedition lasted over two years, and during a long winter, after the wreck of the "Antarctic," the company was broken up into three parties in one and the same bay, yet each was ignorant of the whereabouts of the others, and inter-communication was therefore impossible. Most extraordinary of all is the wonderful story of their rescue on the same day.

Another fascinating travel article takes us to the Victoria Falls in Rhodesia. Mr. C. B. Fox, one of the engineers, describes the bridge which is being built over the Zambesi. He says the site of the bridge is a quarter of a mile away from the Falls, and is in such a position that it is almost impossible to view the Falls and the bridge at one and the same moment. The bridge consists of one main arch, 500 feet span, the parabola, with two short end-spans, bringing the total length to 650 feet, and the whole structure will be below the top of the gorge. The height of the bridge above water-level is 400 feet—higher than St. Paul's. Every effort is being made to preserve the beautiful spectacle.

The Real Conversation, by Mr. William Archer, is with Mr. J. Churton Collins, and the topics discussed are, oddly enough, murder cases and education problems.

Mr. Frederic Lees contributes a brief interview with Dr. Doyen on Cancer and Its Cure, in which we hear from the Doctor himself the experiments which he has made, and the successes and failures he has met with.

## THE REVUE DE PARIS.

Continuing his study of the Russian problem in the first April number of the *Revue de Paris*, Victor Bérard deals with Poland and Lithuania. He compares the Russian treatment of Poland with that of the Germans. He says the Tsar no sooner shows himself better disposed towards his Polish provinces than the German Protestants declare open war against the Catholic Polish element in the Duchies of Posen and Silesia. Russia may torture the Pole, but she does not despise him; nay, she does him the honour of fearing him. Russia oppresses the Pole, whereas Germany would suppress him altogether. For the Polish nation, German influence is more dangerous than Russian tyranny, for the Pole is more apt to get Germanised than Russified.

## THE CORRESPONDANT.

The French reviews are much occupied with the French Colonies. In the *Correspondant* of April 10th Francis Mury discusses the Congo Mission of M. de Brazza. Twenty-five years ago M. de Brazza founded the French Colony on the Congo, and now he returns to it to see what his successors have done with the beautiful domain which France owes to his invincible energy. The task of the administration of so extensive a Colony is often a very delicate one. To succeed he ought to have much experience with black populations, and it is surprising that young men whose colonial knowledge is merely theoretical should have ever been put in such important positions. The present inquiry will probably show up the mistaken policy of allowing inexperienced agents to fill such posts of responsibility.

In the number for April 25th there is an article on

"Amédée Lamy," by Amédée Britsch. Commander Lamy died in Africa in 1900. He was the leader of an expedition which had for its result the extension of the domain of the French flag from Algeria to the Congo, through the Sahara and the Tchad countries. So far back as 1890 he conceived the idea of penetrating Central Africa, and in 1892 he sketched out his plan and the following year attempted the enterprise, but was diverted towards the Congo. In August, 1893, he left Marseilles for the Congo, and in 1894-7 he was of the expeditionary corps in Madagascar. Finally, in 1898, he set out on the great mission, and died on the eve of its success.

## THE ENGLISH ILLUSTRATED MAGAZINE.

The May number of the *English Illustrated Magazine* opens with an article, by Mr. Hugh Blaker, on the financial history of some of our pictures in the National Gallery. The actual prices paid for a number of Old Masters is contrasted with their probable value to-day. The portrait of Andrea del Sarto, by himself, for instance, was purchased for £270, and £6000 is considered a moderate valuation for it to-day. This is comforting when one remembers the enormous prices which have been paid for other masterpieces in the Gallery.

An antiquarian article is devoted to the subject of the Brank or Scolds' Bridle. Mr. B. H. Cunningham describes the different types of bridles. As late as 1824 there is a record of the use of the bridle at Congleton, but it seems to have been used in Scotland before its introduction into England.

Mr. Laurence Morton gives a history of Chaldon Church, which is about six miles south of Croydon. Of special interest is the painting on the west wall discovered only in 1870. It is divided into four portions. In the upper centre of the fresco is the ladder of salvation, while the lower depicts the punishment of sin.

## THE GIRL'S REALM.

In the *Girl's Realm* for May Mr. Richard Le Gallienne and Ethel Beaugard write on four girl poets—Julia Cooley, Enid Welsford, Antonine Coulet, and France Darget.

Julia Cooley's "Poems of a Child" were published when their author was only eleven. She is a Chicago child, and her volume is described by Mr. Le Gallienne as something more than a curiosity of literature.

Enid Welsford's book of poems was published a short time ago. Antonine Coulet and France Darget, brief sketches of whom are given by Ethel Beaugard, are French children. France Darget's first volume appeared when the girl was thirteen, and a second volume was published two years later. Antonine Coulet's collected poems were issued to the world when the child was ten. A sonnet of hers is quoted in the article.

## THE EDINBURGH REVIEW.

## LORD SALISBURY AS COBDENITE.

The *Review* opens with a survey of twenty-five years of recent history, written largely in order to show how Cobdenism triumphed over Palmerstonism in international policy. Lord Salisbury was a great Cobdenite:—

No British Minister in the nineteenth century used great power with greater moderation, and his career as a Foreign Minister may be quoted as a crowning example of the successful application of Cobden's famous doctrine of non-intervention and of its suitability to the needs of a country situated as Great Britain has been since the repeal of the Corn Laws.

## THE ITALIAN REVIEWS.

There are obstructive Philistines in Italy as elsewhere, and *Emporium* (April) prints an appeal to the nation from Professor Corrado Ricci, the distinguished Curator of the Brera, pleading for a public protest against three threatened acts of vandalism—the cutting down of the pine-woods round Ravenna, the destruction of part of the ancient walls surrounding Lucca, and the deviation, for industrial purposes, of the waters of the famous waterfall delle Marmore at Terni. English lovers of Italy will wish him success in his crusade. The literary study of the month describes the work and aims of W. B. Yeates, while P. Molmenti contributes an instructive study of the Venetian women of the Renaissance, illustrated by an admirable series of portraits.

The death of the great Christian philosopher and writer, Augusto Conti, has excited much sympathetic comment in the Italian magazines. Foremost among these is the *Rassegna Nazionale*, which prints, *inter alia*, a fine commemorative poem by Luisa Anzoletti. Much speculation is still rife in Italy as to the future position of political parties now that the Papal *Non Expedit* is virtually abrogated. The well-known Senator Nobili-Vitelleschi writes emphatically in the *Rassegna* against the formation of a Catholic party which the *Civiltà Cattolica* is striving to bring about, as being an absurdity in a Catholic country. He also protests energetically, but doubtless in vain, against the Christian Democratic party labelling itself Christian on the grounds that they are thereby dragging religion into the controversial sphere of politics. A. V. Vecchi contributes a very favourable summary of the *Live Stock Journal Almanac* for 1905, expressing the hope that a similar publication may be started for Italy now that agricultural problems are rightly exciting so much attention.

The *Civiltà Cattolica* continues its zealous propaganda in favour of united Catholic action on a practical social-economic basis, and in the course of the article breaks out into an enthusiastic encomium of the late Cardinal Manning, who has not often received praise from that quarter. It attacks the Abbé Loisy for his views on the now disputed authorship of the *Magnificat*, combating the suggested authorship of St. Elizabeth.

The *Rivista Internazionale* contains, as usual, admirable contributions to the serious study of social problems. The extraordinary growth of Italian emigration to the United States is described by G. Preziosi, and various suggestions made. G. Gorla points out the superiority of England in the organisation of industry, and Professor Calisse again calls the attention of his countrywoman to the need for social service in connection with the white slave traffic.

In the *Nuova Antologia* Senator A. Mosso discusses with some bitterness the proposal made—and approved by the King of Italy—to hold the next contest of the Olympian games in Rome, points out the heavy expense that will be incurred, and asserts that Italians, being very much behind other nations in athletic development, they will certainly cut a very poor figure. He asks why neither London nor Berlin has yet been selected, and urges the thorough study of physical culture among his countrymen. E. Romagnoli writes learnedly and lengthily on the development of music among the ancient Greeks, and an anonymous writer, speaking evidently with authority, describes the recent visit of the German Emperor to Tangiers as a direct counter-demonstration to the Anglo-French *entente cordiale*, and as a

cause of grave annoyance to Italy, who is more interested than anyone in maintaining a peaceful Mediterranean.

## THE ARENA.

The most notable papers in the April *Arena*—on the results of the Referendum, the first Quaker descent on America, and the fine art of bribing legislators—have been separately noticed. Citizens of Glasgow will be proud to read Clara B. Colby's story of their civic record, in which she speaks of "the Second City" as "a city run according to the Golden Rule." There she found "municipal ownership in full flower," and first saw a "Cabman's Rest." Mr. W. R. Brown presses for similar municipal ownership in American cities. A very interesting selection from the work of Ryan Walker, "a cartoonist of social protest," is illustrated with a sketch of the man by Mr. B. O. Flower. Dr. Maxey discusses the Alabama Arbitration Treaty. Kate O'Hare argues that divorce is a forward step. The frontispiece is a portrait of Emerson. Full-page portraits of some of the writers are given.

## THE AMERICAN REVIEW OF REVIEWS.

The *American Review of Reviews* for May confirms once more the opinion frequently expressed that there is no other periodical in existence which keeps the general reader so well in touch with all the best features of American life. To keep touch with the New World the Old World needs to subscribe to the *American Review of Reviews*. The new number explains simply and lucidly the immense significance of the recent municipal elections in favour of immediate municipal acquisition of the tramways in Chicago. There is a bright and encouraging paper as to what the City of Cleveland has done in securing the harmonious grouping of public buildings, which may be commended to our County Council and First Commissioner of Public Works. A most interesting account is given as to the capital results that have followed from the conversion of vacant city lots into gardens for the instruction of school children and the relief of the unemployed:

The railroad companies of France recognised its value, and began putting it into practical operation by granting to their employees the use of vacant strips of land here and there. The Nord (Northern Railway) has already made 3000 allotments; l'Est (the Eastern), 3620; the Midi (Southern), 2600 to its trainmen and trackmen, and 650 to its station agents and clerks—these 3250 allotments represent an area of 450 acres. The Orleans Railway has set apart plots for 6000 of its employés.

There are character sketches of Judge Reagan, the last survivor of the Confederate Cabinet, and of Mr. T. P. Shonts, the Chairman of the Panama Canal Commission. A most encouraging account is given as to the beneficent revolution wrought in three years in the City of Harrisburg by the recognition by one young man of wealth of his public duties. Mr. Victor S. Yarros surveys the minor aspects of the labour question in an article which our Trade Unionists would do well to read, and Mr. C. H. Quinn tells the very instructive story of the polishers of the Kodak Union, who started a shop on their own account as the result of a strike, and no sooner got going than they repudiated the Union rules, and became as zealous for the "open shop" as the Kodak Company from whom they had seceded. Among the non-American articles are papers on the newspapers of Spain and Portugal, and the Simplon Tunnel.

## THE WORLD'S WORK.

The May number of this magazine has a great deal of interesting reading. One or two articles claim separate notice.

## THE COST OF KEEPING A SMALL MOTOR.

Mr. Henry Norman, in an article of great practical utility, gives the following estimate of the cost of five years' use of a small car, costing £185, and running 5000 miles a year:—

	£	s.	d.
Depreciation .....	20	0	0
Petrol .....	12	10	0
Tyres .....	20	0	0
Supplies and Sundries .....	7	0	0
Replacements and Repairs .....	10	0	0
Inland Revenue Licence .....	2	2	0
Registration .....	1	0	0
Driving Licence .....	0	10	6
Insurance .....	5	0	0
	£78	2	6

Actual experience has proved that the cost of six comparatively small horse-power motors (5—12) works out at from 1½d. to 4d. a mile, generally about 2½d. Against this cost Mr. Norman sets the fact that if a motorist has formerly had to keep a horse and carriage, he must have spent on them at least £60 a year. His final conclusion is that, what with one thing and another, you can keep a small car for 24s. a week, £63 a year.

A holiday suggestion for the summer is that of motor boating by Seine, Rhône, and French canals through France to the Riviera, some 837 miles.

Miss Beatrice Grimshaw describes a colony of a colony—that is, the South Sea island of Raratonga, in the Cook Islands, some 1600 miles from Auckland, a group recently annexed by Mr. Seddon. Raratonga is a very lovely, volcanic and coralline tropical island, inhabited by some 70 or 80 white people and about 2000 lotos-eating natives, and served by monthly mail steamers from Auckland, which take away the chief products, copra, or dried coconut, and limejuice. There is a local Resident Commissioner, Colonel Gudgeon. The place, to a real traveller, would be delightful to visit:—

The profits of fruit and copra exporting have attracted a few white planters to the island, and some of the superfluous native lands are gradually being taken up. There is room for a few more active, steady Europeans in this business, which (unlike most colonial planting) does not demand any special knowledge, being extremely simple and easy. Good land can be had on ninety-nine years' leases at about 5s. an acre. The cost of clearing and planting with cocoa-nuts is about £5 an acre. The palm does not bear for about eight years, but in about nine years' time every acre brings in at least £5 net profit per annum for eighty or ninety years to come; so that a small plantation of a hundred acres would bring in a steady income of £500 a year to the planter himself, his children and his grandchildren. Certainly not a bad return for the original £500 spent in clearing, and the rent of about £25. All running expenses during the years of waiting can be covered by planting bananas among the cocoa-nuts; these bear at fifteen months, and are very profitable as a rule. The Cook Islands are free from destructive hurricanes, and the climate allows any healthy European to work out of doors at any time of the year.

Other articles are on Agricultural Education in Canada; the work at Glantonbury Lake village, and an amusing paper on what to do with our beggars, by an ex-Mendicity Officer, who says, among other things:—

Many beggars—especially those having good pitches near a railway station or a fashionable church—have been known to bring up their families in quite a respectable way on money given to them by the charitable. The most wealthy beggar I was ever acquainted with enjoyed—and thoroughly enjoyed—an average income of £300 a year. His was pos-

sibly an exceptional case; but many professional mendicants in London earn at least £3 a week, and are far from satisfied with that.

Many of the men and women who sell matches in the streets are really mendicants, although of course there are some who make an honest living in this way. You can distinguish the beggar from the genuine vendor by the scornful look the former bestows on the customer who has the temerity to take a box of matches in return for his penny.

## THE QUARTERLY REVIEW.

Many articles from the very interesting April number are noticed elsewhere. Lord Dufferin's Life and the lives of Canon Liddon and Bishop Creighton form the subjects of two articles.

## THE CONDITION OF RUSSIA.

"It is important," says the writer of this article, "to dwell on the effect of the war upon the peasant's attitude towards his Government, because herein lies the chief element of danger to the existing system." . . . "The ancient spell of blind and abject loyalty once broken, forces will be let loose the direction and impetus of which no man can estimate." Forces which, in revolutionary England and France, spent themselves in open insurrection, have no such outlet in Russia; all the peaceful means of influencing the autocracy are impossible. Bombs, revolvers and daggers take the place of mass petitions, public speeches and leading articles; and this is now admitted even by such confirmed enemies of violence as the Social Democrats:—

To sow dissensions among various sections of the people had long been an expedient of the autocracy. The non-Russian or non-Orthodox elements of the community were saddled with the responsibility of national misfortunes. Jews, Finns, Armenians, Poles, Stundists, Uniats, Dukhobortsy, were fiercely denounced in turn. But now, in the extremity of its distress, the autocracy has raised this method to the rank of an administrative principle. Its agents, unhampered by prejudice, pit the well-to-do burgher against the working-man, the working-man against the "intellectual," the peasant against the member of the Zemstvo, the Tartar against the Armenian, the Orthodox against the heretic, the "hooligan" against them all.

The concessions granted by the authorities before the armed tribes of the Caucasus are tantamount to and are taken as premiums on organised rebellion; "that is doubtless why the entire Russian people are making ready to put powerful pressure upon the Tsardom in the spring."

Under Prince Mirsky Polish parties have greatly altered, and an influential Progressive Democratic party has been formed, with the following minimum demands:—

(1) The restoration to Poland of the political organisation it enjoyed at the time of its incorporation with Russia; (2) autonomy based on an organic statute elaborated by a Polish Assembly elected by direct and secret vote, such autonomy, however, not to exclude the kingdom of Poland from participation in the affairs of the Russian Empire as a whole; (3) equality of rights for the Poles in Lithuania and Little Russia.

Speaking of the student strike the writer says:—

In no country in the world has the extraordinary spectacle been seen of 50,000 students of all faculties refusing to attend university lectures, thereby sacrificing a fourth of their academic career and entering upon their professions a twelvemonth later, solely in order to express their condemnation of the existing régime and their deep sympathy with the Poles and Finns, Armenians and German Jews, Stundists and Old Believers, landed proprietors and peasants, nobles and commoners, employers of labour and working-men, merchants and artists, students and professors, academicians and doctors, lawyers and men of letters, are all at one. There is hardly a class that has not joined in the insistent demand that the nation should be allowed to govern itself.

There are several other excellent articles, of which space forbids mention.



## THE INDEPENDENT REVIEW.

The May number is exceptionally good. The pre-eminent article is that by Mr. H. G. Wells on the so-called science of sociology, which is noticed at length elsewhere. Sir Lauder Brunton's huge scheme for a League of Health also claims separate mention.

## SECONDARY OR CASTE SCHOOLS?

Dr. Macnamara, M.P., subjects to trenchant criticism the Board of Education's regulations for secondary education. He contrasts them with the promise of a properly unified and graded system of education from primary through secondary to the highest schools. He says of the regulations:—

First and last they fail entirely to treat the provision of secondary education as anything but a "class" necessity. Their purpose is rather to set up a complete and self-contained system of general education, elementary and advanced, for the middle and professional classes, as a thing entirely apart, than to fashion a compartment of secondary education to be fitted harmoniously into the whole scheme of national education.

The low age at which pupils can be admitted, the limiting of free places in secondary schools to 25 per cent., the fixing of the minimum annual fee at £3, show that the secondary schools are meant for the professional and middle-classes alone. This is a matter which needs to be thoroughly exposed, and Dr. Macnamara is the man to do it.

## ONE POINT SETTLED BY THE WAR.

Hilaire Belloc, writing on the Manchurian campaign, says that there is one doubtful point which it has settled—the debate between the lighter and heavier field-piece. The schools were evenly balanced, but—

The Manchurian campaign has given a final argument for the light gun. The Japanese gun was less of a weapon than the Russian; and it was no better handled; but it was lighter. It could more rapidly take and change cover. It could more effectually follow up the advance of infantry in the varying movements of the field. The Russian gun was destroyed at Wa-Fang-Ku; it could not come into action at Motien-ling: it was late on the Tai-tse, and so lost the battle of the Shaho. The light gun has won.

Our "Committee of Defence," or whatever it is called, has given us the heaviest gun—by far the heaviest gun—in Europe.

## PROTECTIONISTS OR SOCIAL REFORMERS.

In the monthly chronicle the editor insists on the need of letting the country see that Liberals are real social reformers:—

If the Conservative attitude is adopted, the Liberal Party is lost, and, what is more, Protection is passed and Social Reform is postponed for at least a generation. Extreme activity is expected of the Liberal Party in the immediate future by the younger generation, which consists almost entirely of Social Reformers or Protectionists. There is no third alternative, as will be clear in three years, if it is not clear already. The future does not lie for those who are for leaving things as they are; it lies either with the Tariff Reform League or else with a well-led party of zealous, but practical, Social Reformers.

## OTHER ARTICLES.

There is a rather heavy manifesto on the taxation of rural land values which "is being privately circulated among Liberal Members of Parliament as an alternative Liberal policy to the renewal of the Rates Act." Sir Edmund Verney writes crisply, and his opponents will think, somewhat viciously, about the solicitude that the rich are taking in the education of Hodge. Mr. A. C. Pigou contributes a suggestive, though somewhat nebulous, paper on the optimism of Browning and Meredith.

The sensation of the May number is the paper on "The End of the Autocracy," which has been noticed on a previous page. Beside its glaring colours the rest of the papers seem tame.

## A COURAGEOUS TRANSVAALER.

A writer, concealing his identity under the *nom de guerre* "Transvaaler," writes an audacious paper on political parties in the Transvaal. He remarks that the Britons and the Boers have a better chance of becoming good friends to-day than they have ever had in the last century. But the racial struggle is still going on, and when it comes to voting on this issue the choice will be between a Government that is the natural heir of the policy of the last three years and a Government which will be a reproduction of the Kruger régime. A division almost coincident with the racial division is that between the agricultural and mining industries. The writer declares:—

Fortunately for South Africa the theory that the proper way to treat the country is to exploit it and then to escape from it, seems to be dying a natural death. The "mining magnates" of Johannesburg, whatever may have been their custom in the past, no longer make a bolt for Park Lane after a brief and lurid career in the goldfields. Most of them have made up their minds to settle down in South Africa, at least for a term of years, and to treat it as a home.

Outside the Afrikaner party he distinguishes the Progressives as the British, and the responsible Government party as the non-British. The Boer organisation, Het Volk, is, he declares, a despotic unity. The writer calmly traverses the charges made by the Boers. He declares that the British Government has kept its promise of introducing, "as soon as circumstances permit, representative institutions leading up to self-government." The British Government has also, he declares, not merely paid all that it promised to the Boers in compensation for their losses during the war, but has fulfilled its obligation three-fold! And the British Government has not refused the promised liberty to use the Dutch language.

## THE TWO BUGBEARS OF HOLLAND.

A paper headed, "Will Holland be Germanised?" by P. J. Troelstra, Leader of the Social Democratic Labour Party in the Netherlands Parliament, is a reminder of the way in which our South African policy has complicated our European influence. This writer records, though he does not share, a feeling in Holland which regards Great Britain as having designs on the Dutch colonies. Dutch writers speak of "the English Peril," and describe Great Britain as their enemy. This feeling is sedulously cultivated by German writers. At the same time Mr. Troelstra quotes at length from German authors to prove the German desire practically to annex the Netherlands. Between their dread of England on one side and Germany on the other, the poor Hollanders are between the tiger and the torrent.

## TO REFORM THE ROYAL ACADEMY.

Mr. D. S. McColl, after adverse criticisms of the Academy as it is, proposes, as a remedy, that the Academy should cease to exist as a competitive society, and take its place as a co-ordinating centre:—

The Academy should invite the co-operation of the other societies, assign them a reasonable amount of space in the galleries, and leave it to them to select their own pictures and hang them, the Academy doing the same for its own members and following. This plan would get rid of the jealousy and suspicion that arise when the work of members of one society is judged by those of another; it would



bring up all the important artists of the country for annual review and comparison. But it is only a step towards the real solution, by which the Academy would cease altogether to be a competing society, and would become a league of the artist-societies generally.

Mr. A. C. Benson discusses the advantages and disadvantages of an Eton education. On the dark moral stain which is associated in the public mind with public schools, he says:—

It may be said that the general tone is not wholly satisfactory. On occasions, facts will come out which seem to testify to widespread corruption; on the other hand, one is comforted by finding that a large number of boys go through a public school entirely unscathed by moral evil. Yet the evil is far too tolerantly viewed by the boys.

Were such admissions made about the prevalence of diphtheria or the bubonic plague in any public school, not a parent would allow their boys to remain there a day longer. Yet well-meaning reformers can speak of a much more deadly peril than either of these diseases in this mild way!

### THE CONTEMPORARY REVIEW.

The best and far the most important article in the *Contemporary Review* is stowed away as a kind of appendix to a pseudonymous paper on Church Reform in Russia. This is M. Witte's "Plea for Church Reform," a memorial recently presented to the Tsar by M. Witte, the president of the Council of Ministers. I quote from it elsewhere. It is a miracle of bad substituting to bury it in this fashion while giving the first place to Mr. Lloyd Morgan's weighty but anything but popular discourse on the interpretation of nature.

### MAKING GOD IN OUR IMAGE ONCE MORE.

Mr. Lloyd Morgan's paper is a very thoughtful attempt to suggest that even when the extreme hypothesis of the naturalistic school is accepted, a man can still create God in his own image and assume a purpose behind phenomena from his own consciousness of will. This is how Mr. Lloyd Morgan states it:—

Naturalism, however, proclaims that I am just a little bit of nature, differentiated from the rest; that I am a minute cluster of phenomena in relation with the total remainder of phenomena; that I am a tiny, if somewhat complex, configuration under the influence of the major configuration of the universe. So be it. I accept (once more I repeat in an attitude of naturalistic belief) this oneness with nature—this postulate of the scientific reason, that I am, physically, of the same order of being as the solar system and the universe at large. But if this be so, why should I suppose that the casual agency which, as purpose, underlies my own private and peculiar configuration, is of a different order of being from that of which nature at large is a manifestation? Just in so far as I am one with nature, and therefore in physical relationship with other manifestations in terms of matter and energy, is the purpose of my being one with the purpose which underlies the manifestations of nature, and am I in spiritual relationship with a wider and richer purpose which is thus manifested.

A somewhat similar paper by Professor Armitage is entitled "The Scientists and Common Sense."

### A NEW RELIGIOUS MOVEMENT IN RUSSIA.

The Count de Soissons describes a new school that has founded in St. Petersburg a journal called the *Novyj Put*—the new road. It is Christian on the lines of Solovieff, the mystic who died two years ago:—

One of the articles of their creed appears to be the universal Christian Church, not as it now exists, but as the ideal of the future, the aim and end of the whole Christian evolution. They draw a distinction between the true Christianity still to come and historical Christianity which, according to them, has never yet realised the ideal taught by Christ, but has only found the way to it. There are in the *Novyj Put* considerable differences with regard to dogma.

### NATIONAL CHARACTERISTICS.

There is a short but very fine article by Baron von Wrangell entitled, "Four Nations: A Sketch." The author, a true cosmopolitan, thus sums up the most conspicuous feature of the character of the four nations:—

It seems to me that practical idealism takes with the German chiefly the form of devotion to duty. In the Russian it is a readiness to sacrifice everything to his inward feeling. In the Anglo-Saxon it is the staking of the whole person for a concrete, palpable, and distinctly fixed purpose. In the Frenchman it is a general idea which carries him away to great deeds.

### HOW CHINA WILL BE JAPANNED.

Mr. Thomas H. Reid is hopeful as to the influence Japan will exercise over China:—

What she owes to China, Japan will return a hundred-fold, tested and refined, and improved by the acceptance from the civilisation of the West of all that may be engrafted with advantage on the requirements of the East. Not through the lower classes will Japan seek to aid China to work out her own regeneration. Her influence will be directed upon the *litterati* and official classes, the Court, the Viceroy and Governors, the mandarins of all hues of "buttons" and degrees, as well as the mercantile and industrial classes, bringing about a replica of the reformation in Japan herself. She will teach the Chinese self-respect and patriotism, and with these there may come the desire to purge her territory of foreign intruders.

But beyond this there need be no fear of aggression for many generations to come—if at all. She is the energising force, moral and practical, which is to awaken China out of the lethargy that has held her spellbound for ages. Japan will bring the Eastern races into line with the Western, and it lies with the nations of the West to help and direct, instead of seeking to retard, her efforts to consummate her great task. Germany, not Japan, is the menace of the East.

### OTHER ARTICLES.

Canon Cheyne airily waives Dr. Emil Reich off the scene, as if he were a shallow sciolist who has still the A B C of Biblical criticism to learn. Professor Vambery takes up the cudgels for the Magyars, whose treatment of the Hungarians was rudely impugned last month. Mr. John Rae reminds us how badly British shipping fared under Protection.

### THE WINDSOR MAGAZINE.

The *Windsor Magazine* for May contains a fully illustrated paper on the art of Mr. Seymour Lucas, by Wilfrid Meynell, and a paper by the late Sir Edwin Arnold on the Monsoon and the Indian. Most people will turn with interest to Mr. Grinling's article on "The Commissariat of our Railways," from which they will glean much information. The Great Northern was the pioneer of dining-cars on railways in England, when in November, 1879, they introduced on the London-Leeds service the first vehicle of the kind seen in this country. Now the Great Eastern can accommodate 111 passengers in its dining-car at one time on the Harwich Boat express, and they hold a record of 226 breakfasts provided for a "beanfeast" party. Generally catering is done on the basis of simultaneously feeding fifty or sixty persons, in the proportion of one-third first class and the rest second and third class. Most of the cooking is actually done on the train—a matter of some difficulty when the train is running full-speed, crossing junctions or descending steep gradients. The commissariat department, including as it does hotels, besides catering of all kinds, is likely to become an increasingly important part of a railway company's business. Where competition is keen the business is generally done by the companies themselves, and not farmed out to contractors.

## THE NORTH AMERICAN REVIEW.

The *North American* for April opens with the first article of a series in which Mr. Henry James describes his impressions of New England on returning to his native country after an absence of a quarter of a century. Karl Blind prophesies after his wont concerning the Coming Crash in Russia.

Mr. Willard French, writing on the Public School System in the Philippines, tells a rather good story of an answer made by a Filipino boy of twelve, when under examination, concerning an early chapter of American history. The boy asked how the first Virginian settlers obtained the seed from the Indians. The teacher said he did not know, he only knew that they did get it:—

"I myself do not know," the boy said, most politely. "But I saw a picture in which Captain Smith held an Indian by the throat, with a pistol at his head, saying, 'Your money or your life!' I myself do not know that it was true. I was only thinking of—of the Philippines."

## MR. ARNOLD WHITE ON GERMANY.

Mr. Arnold White, who is one of the most fervent of Germanophobists, writes an article on Germany's Aim in Foreign Politics, the gist of which is the assertion that as all roads lead to Rome, so all the schemes that the busy brains of German statesmen concoct are directed, sooner or later, and in some form or another, against the existence of Great Britain.

By way of reconciling us to so dismal a truth, Mr. White tells us:—

Germany is ceasing to be the land of advanced thought. Recently a book was published entitled "Is Woman a Human Being?" The question was answered in the negative, and this book was seriously and generally discussed everywhere. At a congress of scientific men held at Frankfurt, it was proposed to erect outside all the big towns large barracks for the unfortunates. The proposal was adopted. The tendency to militarise everything is universal. Even children suffer from it. Children's suicides are frequent owing to ill-treatment and overwork. The great bulk of the German population is increasingly dissatisfied with the existing régime.

## ROMAN CATHOLICS AND DIVORCE.

Dr. Doane, the Bishop of Albany, in an article entitled "Re-marriage after Divorce," says that it is a great delusion to think the Roman Catholic Church is a stout upholder of the indissolubility of marriage. He maintains that Rome justifies and practically sanctions what amounts to divorce, although it is not called so, in the freest possible way unless both parties to the previous marriage are Roman Catholics. Rome regards—

as dissoluble the marriages of all unbaptised persons, marriages between an unbaptised person and a baptised Christian who is not a Roman Catholic, marriages between a Roman Catholic and a non-Romanist, baptised or unbaptised, which have been contracted without dispensation. If this is true, and I believe it cannot be denied, it certainly follows that Rome cannot proclaim herself as the special guardian of the institution of marriage.

## THE FUTURE OF RAILWAYS.

Senator F. G. Newlands, in a paper entitled "Common Sense of the Railroad Question," says that three-fourths of the transport business of the country is inter-state. He thinks that:—

In the United States there are 200,000 miles of railroad, owned by about 2000 corporations, and controlled by about 600 operating companies. But these operating companies have gradually come under the management of six great groups of ownership, each group dominated by a single individual, or by a few individuals. These groups are popularly known as "The Morgan," "The Gould-Rocke-

efeller," "The Harriman," "The Vanderbilt," "The Pennsylvania," and "The Moore," groups. With two or three exceptions, these 2000 corporations are organised under State laws.

There should be unity of ownership recognised by the law that would compel railroads engaged in inter-state commerce to incorporate under a national law. He would exempt all railroad property, including bonds and stocks, from all taxation except a tax on gross receipts, to be collected by the national authorities and distributed among the States. He thinks that such national incorporation is the only alternative to Government ownership.

## THE NEW MONROE DOCTRINE.

Two Venezuelans write upon President Roosevelt's recent pronouncement on the Monroe Doctrine. One of them, formerly Under-Secretary of State in Venezuela, says:—

By virtue of the new meaning of the Monroe Doctrine, the United States intends to unite the whole New World under the Stars and Stripes. Will the European Powers stand by and regard this new state of affairs with equanimity? If not, the complications resulting from unwillingness on the part of Europe to connive at the wholesale swallowing up of the American continent by the Eagle must involve a universal war, which can only have one issue—i.e., the entire dismemberment of South America at the hands of Great Britain, Germany, and France; and, furthermore, the safety and independence of the United States itself may be threatened. In the event of this most undesirable result occurring, the blame will lie solely at the door of this distorted view of the Monroe Doctrine, which has already been violated by the appropriation of the Philippines.

## SCRIBNER'S MAGAZINE.

The strong point of *Scribner's* for May is the admirable illustrations, especially those accompanying a very interesting article by Mr. Benjamin Brooks on the Grand Canyon. The eight pictures, beautifully reproduced from photographs—telephotographs, are remarkably fine. One of the best is given here by courtesy of the publishers.

Mr. Edwin Child's description of the Marble Mountains of the Appalachians, with its toned pictures of the quarries, combines a vivid industrial interest with a weird Dantesque effect.

Other articles are on "Breaking Trail in Canada," in the extreme backwoods, among Indian tribes, in the bitingest of biting cold; and on "Life on a Tuscan Farm," an article which will probably suggest this way of spending a holiday to those in doubt as to how to spend theirs.

## THE OCCULT REVIEW.

The May number contains two good ghost stories—both authentic. Miss Goodrich Freer promises to write in July on Occultism in the Nearer East. The Editor has a good word to say for astrology:—

Those interested in seismology will do well to note the exact fulfilment of a prediction based on the eclipse of the moon on February 19th antecedent the recent earthquake at Lahore. The prediction occurs in "Zadkiel's Almanack," n. 68, and runs as follows:—"About the 74th degree of east longitude where Saturn is on the fourth angle, a sharp shock of earthquake will soon be felt, most probably at the latter end of March and beginning of April." The 74th degree of east longitude passes through Lahore, and the recent earthquake, as will be recollected by all, occurred during the first week of April.

## THE NINETEENTH CENTURY AND AFTER.

The May number has in it several good articles, four of which are noticed elsewhere.

## MILITARY TRAINING FOR BOYS.

The defence of the Empire is discussed in five papers. The first, by Sir William White, on the cutting down of the naval list, is quoted elsewhere. Major-General Russell strongly controverts the dictum of Mr. Arnold White, backed by the Council of Defence, that an invasion of Great Britain is not possible. The Earl of Erroll bewails the dearth of officers, and insists on higher pay. Lieut.-Colonel Pollock pleads for common-sense training for recruits, by which he means the training of recruits in a sense of responsibility to others. The Earl of Meath urges universal military training for lads. He says:—

What would be the hardship of requiring our lads to perfect themselves in another branch of knowledge, that of being able to use the rifle? It would be exceedingly popular. The lads would like it; they would not attempt to run away from it; they would look upon it as a sport. Such training could be given so as not in the least to interfere with their preparation for the business of life. On the contrary, the discipline and healthy exercise would improve their health, strengthen their moral and physical fibre, and add to their professional, industrial or labour value when they attained to manhood.

The peril of militarism would be avoided, the sense of duty and responsibility would be quickened, and in time of danger the requisite army would be forthcoming.

## CHURCH AND STATE IN FRANCE.

Comte de Castellane, Deputy of the Lower Alps, takes very strong ground against the projected separation of Church and State in France. A historical review leads him to declare:—

France is not merely a strip of land; it is also a moral personality holding the highest rank, and essentially Catholic. It is Catholic to such an extent that it is as impossible to separate the idea of Catholicity from France as it is to separate the idea of Mohammedanism from Turkey. To separate the Church from the State would be to disintegrate the nation, to give it over to anarchy, and enslave consciences. Separation, such as it has been conceived and proposed, will lead the nation to religious oppression, to revolution and civil war.

## WHY DO WE PAINT PICTURES?

Mr. Heathcote Statham asks, "What is the *raison d'être* of pictures?" and after much interesting discussion of other answers, gives his own:—

The ultimate moral is, that although painting may be used to illustrate subjects in history or fiction or everyday life, although it may be used to point a moral lesson, these are secondary and incidental objects; that the main end is the intellectual pleasure of the spectator through an expression of the mood of mind or the imagination of the artist, using natural forms as a language; that imitation of nature, whether of human or inanimate nature, is not the end in itself, but only the means to an end; that a painter works on our minds through form and colour as a musician through sound.

## OTHER ARTICLES.

Mr. Roderick Jones, Reuter's South African editor, states and amplifies the finding of the South African Commission on the black problem. Ameer Ali, late Judge of the High Court, Calcutta, who considers collision between Russia and England for the dominance of Southern Asia to be inevitable, declares that there is not a single inhabitant of India who would like to exchange British for any foreign rule. He urges the necessity of an independent, united, well-governed

Afghan kingdom. Lady Napier of Magdala draws a dramatic contrast between a patch of the wild West coast of Scotland when it belonged to the Scottish natives, and now when it is laid desolate as a deer forest for the modern plutocrat.

## THE FORUM.

The *Forum* for April-June contains three special articles, and the usual number of reviews of the various departments of public life.

The first special article is by Baron Kaneko, and deals with America's Economic Future in the Far East. The gist of this article is to suggest something like an American-Japanese commercial co-operative alliance in China:—

Therefore, let the Japanese, with their advantages of racial and linguistic similarity, clear the way for the American people in their Chinese enterprise; and, on the other hand, let the Americans, with their business experience and ample capital, reinforce the Japanese in their Chinese business. It is most important—I should say necessary—for the Japanese company and the United States Corporation to form an economic alliance in their Oriental commerce, because the Americans are most anxious to extend their market in China; and they also know that they cannot do so if they disregard the importance of Japan in Chinese affairs. As the Americans are actuated by such an idea, it is equally important for the Japanese to take a similar step in order to co-operate with the Americans, thereby benefiting in their Chinese commerce through the support of America.

Mr. W. Peabody's article on "The Government of a Great City" is a discussion of municipal problems in the city of Boston, and deals chiefly with the difficulty of reconciling the strong local feeling in favour of local administration and the weighty reasons which lead to a greater extension of the real government.

Professor W. P. Trent, writing on a new edition of Defoe, maintains that he is convinced, after a considerable amount of study spent upon Defoe as a man and a writer, that however crooked his conduct, he was essentially a just and, in his own opinion, an honest man. He admits that some of Defoe's actions were execrable, and must have appeared more than questionable to his own conscience; but he says he grew slowly to be a consummate casuist.

Mr. H. W. Horwill's literary article deals with the biographies of Bishop Creighton, Sir Edward Burne-Jones and Mr. Moncure D. Conway. The article on "Applied Science" is, as usual, one of the most interesting of these surveys. The writer says that the works now projected and partially under way in and about New York at the present time will involve an expenditure of nearly ninety millions sterling. In Chicago the railway improvements and the freight subway involves an expenditure of forty millions. Another item of interest is the writer's remark:—

That a much greater proportion of combustible is found in the refuse from the poorer localities, while in the wealthier districts adjacent a much lower heating value is found. This may be a matter of relative wastefulness or care; but, be this as it may, the fact is fairly well established.

It would be interesting to know whether the same curious fact has been noted in English cities.

## THE FORTNIGHTLY REVIEW.

The May *Fortnightly* is a capital number, especially interesting to women, and to men who take an interest in women. With this number begins the first part of the new serial—a translation of "Nostalgia," by Grazia Deledda, and "L.W." begins a *causerie* on current Continental literature, which is too condensed to be of much use.

## FRANCE, GERMANY, AND MOROCCO.

Sir Rowland Blennerhassett renews his familiar anti-German warnings. The Kaiser wants Mogador, he is scared by the growth of the Social Democrats. If confronted by the choice between war and a German Republic, he would choose the former. Therefore let England stand shoulder to shoulder with France, even at a risk of war with Germany. M. Francis Charmes states the French point of view moderately and with the wisdom of age.

## OUIDA ON THE YELLOW PERIL.

Watchman, what of the night? Ouida answers. In the East the horizon is red with war. She devotes four pages to the setting forth of the inconceivable imbecility of those who, with India under their feet, rejoice at the triumph of Japan. Ouida says:—

The applause with which Europe greets the genius of Japan for war seems to me extraordinarily short-sighted, and even amazingly blind. There are talents and qualities in the yellow people which are almost magical in their power, almost infernal in their ingenuity, almost incredible in their heroism; but there are also others which for the white peoples will be so much poison in their blood and brain. The East has always been a toxine to the West.

## ON THINGS THEATRICAL.

There is nothing particularly noteworthy in the reprints of recent addresses by Mr. H. B. Irving on "The Calling of an Actor," and Sir Squire Bancroft's somewhat senile gossipings, to which the title has been affixed, "Dramatic Thoughts: Retrospective—Anticipative." Sir Squire Bancroft is against the Municipal theatres, "to which a large proportion of warped but powerful Nonconformists would object to contribute. The breeches pocket of the Puritan taxpayer would be a bad lock to pick." He looks (1) to a millionaire who would endow an English theatre for national purposes; (2) to a prosperous manager engaging leading members of his company by the year, granting them a share in the profits, and entrusting them week by week with a share in the management, and (3) to the formation of an Actors' Commonwealth, to act as a Council under an autocratic chief.

## THE IRISH UNIVERSITY QUESTION.

Mr. Stephen Gwynn pleads for a settlement within the four corners of the constitution of Trinity College, as against the alternative creation of a rival university:—

Suppose the Board willing to establish and endow a Catholic divinity school—the endowment being naturally proportioned to its number of students—and to establish also a duplicate chair of philosophy, what technical objection would remain from a Catholic point of view? Further, if Catholics and Protestants held Trinity jointly, as a national university, the Queen's Colleges might easily be transformed on the same principle into serviceable institutions.

Mr. Gwynn admits that his scheme "postulates desire on both sides to arrive at a compromise; and even on a sanguine estimate it cannot be said that there is on either the trace of a very on-coming disposition."

## THE DREAM OF M. SANTOS-DUMONT.

Major Baden-Powell tells M. Santos-Dumont that he thinks a great deal too much of himself, that there is nothing new in his dreams, and that, as for his promised cruise over Europe, Major Baden-Powell will believe it when he sees it. The one feature upon which the Brazilian insisted has nothing new about it. The Major says:—

The artificial heating of the gas is an old idea. I published such a design myself many years ago (*v. Journal of the Royal United Service Inst.*, June, 1883). But the system has many practical objections, chiefly owing to the difficulty of rapidly altering the temperature of the large bulk of gas, especially in cooling it, so that I now do not think it will answer in practice.

## THE FUTURE OF THE BRITISH PRESS.

Mr. Edward Dacey gossips about Journalism Old and New, admonishes the *Times* for its new methods of pushing business, and concludes with the following prophecies:—

First, that we shall never see again a new daily paper started at any price above one penny. Secondly, that the proportion of halfpenny to penny dailies will continue to increase. Thirdly, that all our daily papers, whatever their price may be, will tend to conform more to the system inaugurated by the cheap Press, that of catering for the masses instead of the classes; for the public which prefers "leaderettes" to leaders, and which likes its news given in short paragraphs made easy of comprehension by being arranged so that he who runs may read, through well-devised headings. I hold this change in the Press of England to be due to natural causes.

## OTHER ARTICLES.

Mr. E. A. Wodehouse writes a depreciatory valuation of Mr. Stephen Phillips. The articles on Russia, Women, and Sir John Gorst on Social Reform, and Professor Holland on "The Duties of Neutrals," are noticed elsewhere.

## ANGLICAN AND ROMAN QUARTERLIES.

The *Church Quarterly Review* is distinguished this April by a Roman Catholic's defence of the French Government against the Pope in the current separation of Church and State, and by a readable narrative of the translators of the Welsh Bible. These articles are noticed elsewhere. There is a vigorous demand for the increase of the Episcopate, that every large town may be the see of a bishop. The writer suggests new bishoprics in Lancaster, Burnley, Leeds, Sheffield, Bradford, Hull, Brecon, Ipswich, Colchester, Derby, Leicester, Reading, Surrey and Middlesex. He reckons that it requires £100,000 to constitute a new bishopric. He supports Mr. Balfour's suggestion that bishoprics should be created, not by a special Act, but by a Provisional Order.

The *Dublin Review* for April is chiefly notable for Mr Herbert M. Vaughan's account of the Tunisian Kairouan, and the Rev. John Freeland's appeal to the first six centuries as against the Church of England. Dr. Francis Aveling, in writing on Philosophy, remarks on the curious convergence from many points of view of modern—and especially modern English—philosophical works upon the Catholic system of Thomas Aquinas. A paper by the Rev. W. H. Kent on "The Tercentenary of Don Quixote" declares that Cervantes was not laughing chivalry out of fashion, but merely gibbeting the absurd romances of chivalry. The Rev. H. N. Birt, reviewing Mr. Charles Booth's book, says that the religious influences of London are too often not really the raising of mankind to the service of God, but are very largely merely materialism, social amelioration, and philanthropy.

## HARPER'S MONTHLY MAGAZINE.

*Harper's* for May is a very good number indeed. A very interesting and well-written article of a type that is often the reverse is on "Queen Eleanor's Funeral March," the stations marked by her crosses, of the original twelve of which there now exist only Goddington, Northampton, and Waltham, Charing Cross, of course, being rebuilt. Some of the illustrations are by Mr. Joseph Pennell. The writer took the trouble himself to go over the stations of Queen Eleanor's Crosses, from Harby, in Lincolnshire, where she died, to London, and in December, the month in which she died, in order the better to realise "the woefulness of that dismal funeral march."

Mr. E. Walter Maunder, of Greenwich Observatory Solar Department, contributes a paper on "Magnetic Storms and the Sun," in which he says that he has thoroughly satisfied himself of the connection between sun-spots and magnetic disturbances. But, he thinks,

The sun's action in these magnetic storms is not a magnetic radiation at all, but that in some way a stream proceeding from the sun and overtaking the earth effects a release of terrestrial magnetic energy, as a spark may set free the disruptive forces in a store of gunpowder.

Thus the difficulty which once seemed so serious, that we often have large sun-spots without any answering storm, is easily explained: the stream line in such a case has missed the earth. The reverse difficulty, that we sometimes have magnetic storms when there are no spots, finds its explanation in what appears to be the fact that one of these active regions may continue to emit its stream line after its sun-spot activity has ceased to be visible.

Other articles deal with the territorial expansion of the United States, which, besides its well-known acquisitions, has acquired jurisdiction over a great number of islands in various parts of the world; with the latest results of the excavations at Susa, Persia; with the ethnological paradox presented by the Leccos of the Bolivian Andes, who are of a distinct Malaysian type, and lend colour to the theory that the Americas were peopled originally by the East; and an amusing paper on Subiaco, by Mr. W. L. Alden. Subiaco is a town with a great Benedictine monastery, about fifty miles from Rome. It has been made the scene of the opening of one of Marion Crawford's best novels.

## "QUARTERLY" MORALS AND PHILOSOPHY.

In the *International Journal of Ethics* Mr. J. W. Slaughter pits music against religion as psychological rivals. Mr. S. H. Mellone finds, in the decision of the House of Lords concerning the Scottish Free Church, a powerful blow struck on behalf of progress and enlightenment, because reducing fixed creeds to an absurdity. Mr. T. B. Macdonald gives an interesting account of the moral education of the young Moham-medan. Mr. A. K. Rogers finds the strength of the moral argument for immortality in the demand of love for the continued existence, not of itself but of the person loved, and in the corresponding character of God. Mr. G. Bunzel draws much-needed attention to the importance of ethical education of the merchant.

Capital punishment is discussed in this review, and also in the *Humane Review*, and in both condemned. In the *Humane Review* Lady Florence Dixie, as a converted sportswoman, denounces the horrors of sport. Mrs. Arthur Bell recalls the humanitarian reforms introduced by Asoka, Buddhist Emperor of India. Mr. Ernest Bell re-insists on the inhumanity of the bearing-rein. Mr. Aylmer Maude repudiates the Tolstoian extreme of non-resistance.

The *Ethological Journal* is noteworthy for Mr. Thos. Holmes' "Obscure Causes of Crime," which claims separate notice. It has an important utterance by Dr. Percy W. Ames on physical factors in human character, notably those connected with adolescence.

In the *Monist* Mr. C. S. Peirce defines "pragmatism" as the theory that a conception lies exclusively in its conceivable bearing upon the conduct of life, and that there is absolutely nothing more in it. Mr. Irving King applies the "pragmatic" interpretation to Christian dogma. He asserts that there is no better proof of the validity of thinking than that it does solve the crises which arise within experience. The belief that meets the need of any crisis is "functionally real." When the specific need is past, then the functional reality ceases and the dogma takes its place. This conception of "functional reality" may be found useful to theologians sloughing their ancient metaphysics. Mr. Godbey discusses the place of the Code of Hammurabi, which he contrasts favourably with Hebrew and Moslem laws.

*Mind* is chiefly occupied with controversial rejoinders. Mr. C. A. Strong denies that Mr. Moore has refuted Idealism. Mr. William James defends himself against Mr. Joseph's criticism of his Humanism. Mr. H. V. Knox traverses Mr. Bradley's contention that the absence of self-contradiction is an absolute criterion of ultimate reality. Mr. Norman Smith sets forth the naturalism of Hume, and defends it from misconceptions by Green and Kant.

## CHAMBERS' JOURNAL.

In the May number of *Chambers' Journal*, Mr. W. C. Chisholm has an article on "Saghalien; the Isle of the Russian Banished," based on the investigations of Mr. Charles Hawes, who visited the island a few years ago. In size the island is nearly as large as Scotland; it is covered with primeval forests, and is so thinly populated that Mr. Hawes did not meet a single person for several days. In addition to the Russians, five different peoples inhabit the island—Ainus, Gilyaks, Orochons, Tungus and Yakuts. About five years ago Miss Eugenie de Mayer, the daughter of a Russian general, went out as a missionary to the Saghalien convicts, and her coming was hailed with delight by the worst criminals.

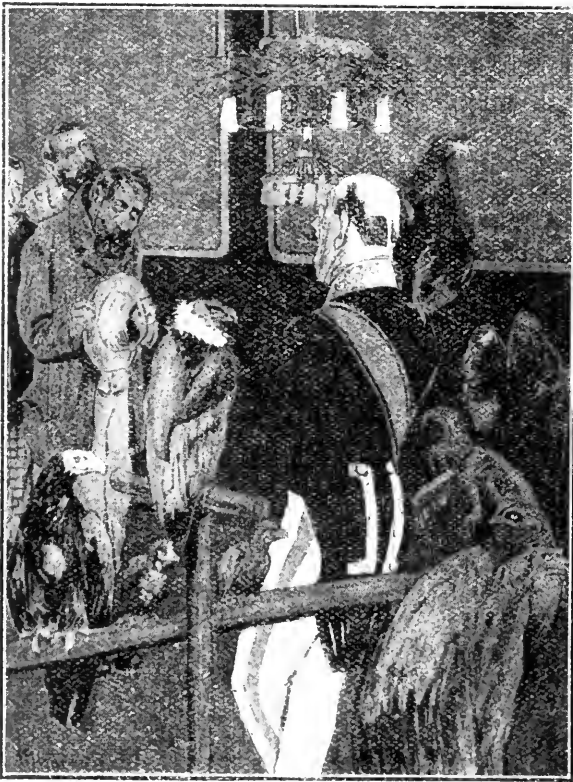
It may interest our readers, seeing that we are such a musical community, to know that a new system of teaching music has been invented and patented by a Mr. Naunton, of Melbourne. In this system a great deal of the tedium of a musical learning will be done away with. The staff is printed so that the lines represent the black notes on the piano, being grouped in threes and twos just as they are on the instrument. Thus the particular key to be struck corresponds exactly with the line or space which the note rests upon. The intricacies of musical keys is thus done away with, and the acquiring of a musical education will become, by the adoption of this new method, very much more mechanical and vastly easier, but not one bit less effective. Already it has attracted a great deal of attention, and there seems a possibility that it will revolutionise musical training altogether. It is claimed for it, and it certainly seems as if the claim will be sustained, that it will save years of study.



# CURRENT HISTORY IN CARICATURE.

"O wad some power the giftie gie us,  
To see ourselves as ithers see us."—BURNS.

The caricatures this month deal with the friendly relations existing between England and France and the feeling evinced by Germany against them. The predilection of the German Emperor to grant decorations to all and sundry is also the subject of cartoons. In American matters, the Alien Immigrant problem and the Trusts come in for notice, and one of the best is a caricature upon Rockefeller, representing him in the guise of a saint. The Australian cartoons are well up to the mark.



Ulk.]

Social Politics in Germany.

[March 3.



Melbourne Punch.]

Not On in This Act.

(Mr. Alfred Deakin declines to give any information respecting his connection with Mr. George Reid in the latter's anti-Socialistic campaign. "I am not on the boards," he told the interviewer.)

AUSTRALIA (the call boy): "Get on, Mr. Deakin; join your partner for the big turn."

ALFRED: "I'm waiting for my cue."

We can't supply every peasant with a fowl for his Sunday dinner; but we will do our best to give every loyal subject a chance some day to have the Black Eagle in his button-hole.





Judge.]

### The Carrion Bird.

[New York.

Illustrating the alien immigrant problem in America. In the original cartoon the Statue of Liberty is inscribed "Liberty for any trash to enter the U.S.A."

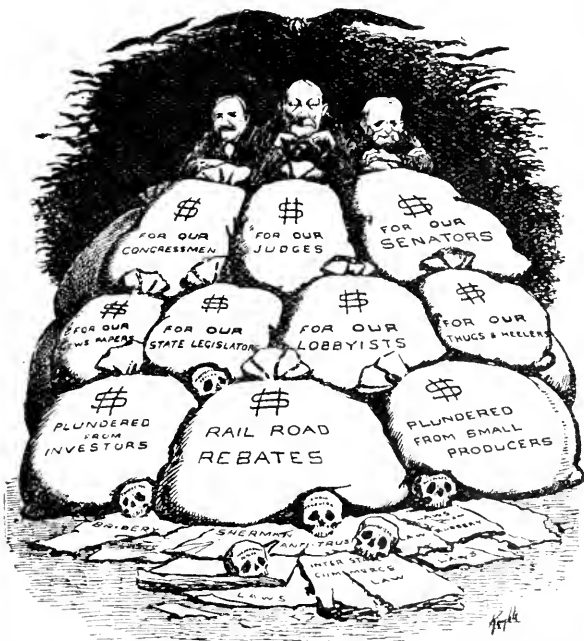


Bulletin.]

### The Anti-Socialism Movement.

VOTER: "Yes, but what's your principles"

CABBY GEORGE: "Oh, I leaves that to you, sir."



Collier's Weekly.]

"Gentlemen, we are ready!"

[New York.



Puck.]

Let in the Light.

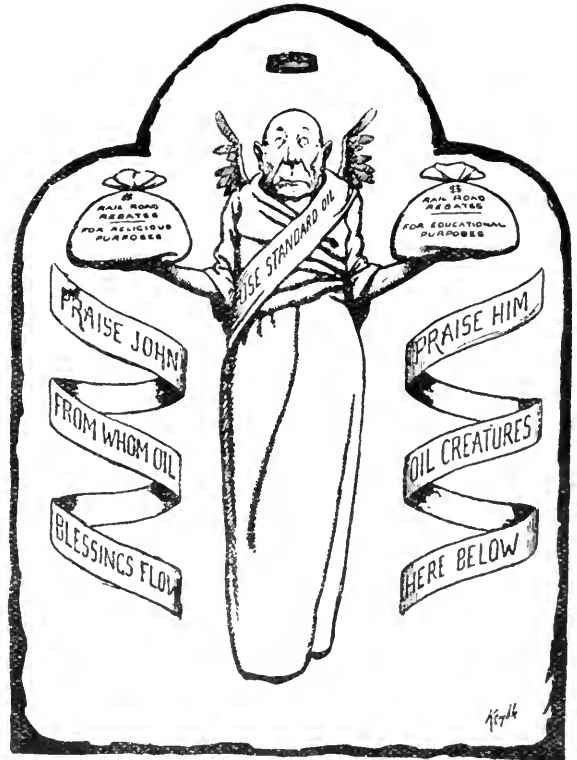
[New York.



London Punch.]

The Match-Maker Malgre Elle.

MLH. LA FRANCE (aside): "If she's going to glare at us like that, it almost looks as if we might have to be regularly engaged."

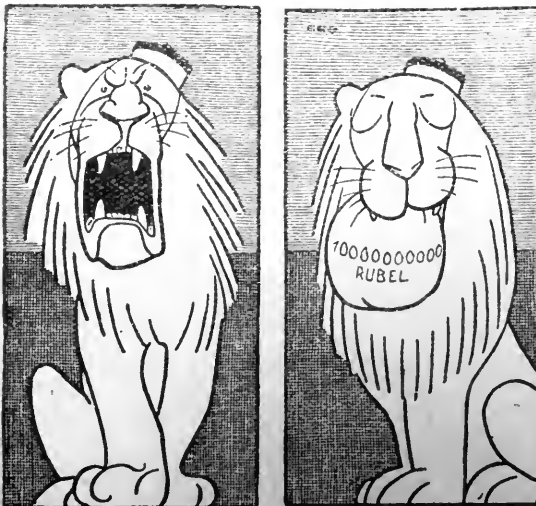


Collier's Weekly.]

[New York

The Trusts Again.

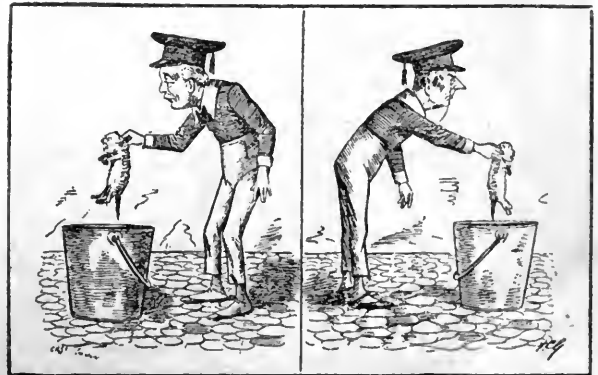
Design for a tablet in antique brass to be placed in the Chicago University.



[Simplicissimus.

The British Lion.

Before and after the Baltic Fleet award.



Westminster Gazette.]

Feline Amenities.

It's only Joe's Kitten. | It's only Arthur's Kitten.



Lustige Blätter.]

THE TSAR'S COURIER (shouting to Linevitch): "Stop, your Excellency! I am not Nogai; I am bringing your commission as Commander-in-Chief."



Bulletin.]

Bent - "You can pass along behind the screen, one at a time - quick!"



There was a third want - a great want - that was the restoration of public confidence in the Political Character of Australia.

Reid (to all Sydney) - "Come on! - I'll right - I'm in charge now you know!"

Bulletin.]



Free Lance.]

### The High Commissionership.

SIR JOE: "It's no use, Massey, you may lead the old horse to the water, but you can't make him drink."

"I believe I can do more for the colony in the colony, and for the Empire than I can do away from New Zealand, and I am not going to leave New Zealand." - Mr. Seddon at the banquet to Mr.

# DAY BY DAY.

## A CHRONOLOGICAL DIARY OF THE EVENTS OF THE WORLD.

May 8.—An article by Vice-Admiral Penrose Fitzgerald, describing German's hostility to England, and prophesying probable hostilities, creates a good deal of sensation ... Dr. King, of New York, certifies to the cure of two cases of cancer by the use of radium ... The proprietors of patent medicines refuse to give the formulae of their medicines to the New Zealand Government ... Tho Mikado of Japan gives £1000 to the army branch of the Y.M.C.A.

May 9.—A Congress of the Russian Zemstvos demands universal suffrage and the ballot ... The Tsar cancels the concessions which he a short time ago granted to the reform movement ... It is estimated that 30,000 people have migrated from Poland into Prussia ... Official returns show that 1,000,000 deaths occurred in India from bubonic plague during 1904 ... Mr. Gerald Dane reports the friendliness of the Afghans during his visit ... H.M.S. "Thistle" runs aground near Cape Finisterre, but is got off ... A Russian spy is imprisoned for espionage at Singapore.

May 10.—The Saxon Royal scandal has been settled by an allowance being made to Princess Louise, who also has the custody of her daughter ... The Supplementary Baltic Squadron is reported to be 120 miles south of Saigon.

May 11.—A discussion takes place in the House of Lords on the West Australian blacks' question ... France publishes an ambassadorial statement regarding the Russian Fleet ... A censure debate takes place in the House of Commons on Mr. Wyndham's association with the "Irish Devolution Scheme."

May 12.—Dr. Krause, of the Transvaal, is admitted to practise as an advocate in the Supreme Court of Pretoria ... Lord Ranfurly eulogises the New Zealand Arbitration Act ... The Church of England convocation in London passes through its Upper House a resolution that Bishops be authorised to dispense with the public recitation of the Athanasian Creed ... A number of Chinese merchants decide to boycott American goods until the United States Exclusion Treaty is modified ... President Roosevelt advocates increased powers to deal with railways and other corporations being given to the Federal Government ... The restriction on the purchase of arms and ammunition to Cape Colony is withdrawn.

May 13.—A reduction of butter freights to England to 3 penny per pound is announced ... A fearful railway disaster in Pennsylvania causes the death of 20 persons, and injuries to 70 ... America proposes to spend £2,000,000 on the National Sanatorium for Consumptives ... The great tornado in Kansas killed 125 and injures 175 persons in the adjoining territory of Oklahoma.

May 15.—The German Emperor makes a flamboyant speech regarding the "yellow peril" ... The renewal of the English-Japanese alliance is under consideration ... It is stated in the House of Commons that the claims of English settlers in the Samoan war will be recognised ... A strike deputation in London is refused a hearing by Mr. Arnold Forster ... A high police official is assassinated at Nijni Novgorod.

May 16.—President Roosevelt warns the Chicago strikers that the aid of the law will be summoned to preserve peace ... An International Conciliation Society is formed in Paris, as the outcome of Anglo-French cordiality ... Vice-Admiral Nazimoff is assassinated at St. Petersburg by his orderly ... Claims for compensation by French Newfoundland

fishermen aggregate £800,000 ... The Women's Enfranchisement Bill is "talked out" in the House of Commons.

May 17.—The Glasgow Art Galleries are to be opened on Sundays ... The French Government is to be represented at Berlin at the coming wedding of the German Crown Prince ... The Canadian Government intends to spend £600,000 on fortifications ... Working men make demonstrations in the eastern States of Russia.

May 18.—The contestants in the yacht race for the Kaiser's cup start ... The revolutionary mountaineers in Crete become increasingly active ... A bill is introduced in Brussels to construct an electric railway line from the frontier of Germany to Antwerp.

May 19.—Lord Selborne emphasises the naval importance of the geographical position of Cape Colony ... The Labour Party in England opposes the British Unemployed Bill ... Russia grants certain concessions to the Jews.

May 20.—The Agents-General in London decide to meet once a month in conference ... Further sharp fighting is reported from German South-West Africa ... The Pacific Cable Conference is again postponed ... Difficulties with regard to labour and supplies arise over the Panama Canal ... The assassinator of the Grand Duke Sergius is executed.

May 22.—Through the bursting of a bomb, two men in Russia are killed and many injured ... Sir William Goschen is appointed ambassador at Vienna, in succession of Sir Richard Plunkett; the Hon. Alan Johnstone, C.V.O., becomes Minister at Copenhagen ... Sir Michael Hicks-Beach states in a speech that proportional colonial contributions to the Imperial Navy would necessitate the admission of the colonies into the counsels of the Empire.

May 23.—A controversy proceeds in *The Times* with regard to the late Lord Salisbury's fiscal views ... The *Vossische-Zeitung* states that the Kaiser's state of health renders it necessary that he should remain quiet for some time to come ... The German Empress falls downstairs and injures her forehead, though not dangerously ... Mr. Gerard Lowther, British Minister of Tangier, starts for Fez to present his credentials to the Sultan.

May 24.—A tumult occurs in the House of Commons over the subject of the Colonial Conference ... Empire Day is celebrated in Australasia ... The trouble between Roumania and Turkey, with respect to the arrest of Roumanian subjects in the Sultan's dominions, is still unsettled ... Somewhat serious trouble arises in Mawi Island on account of Japanese labourers striking against a Russian overseer ... The Hague International Arbitration Court decides that Japan may not tax houses occupied by foreign residents in Japan, on possessions held under perpetual lease ... The Governor-General of Poland drops his idea of introducing a system of local government ... Three thousand deaths occur in Germany from cerebro-spinal meningitis.

May 25.—A vote of censure in the English House of Commons is impending on the Colonial Conference question ... Trouble arises between the Australian High Court and the Federal Cabinet ... Lord Selborne arrives at Pretoria ... The Chinese Consul in Johannesburg declares that the late complaints of the Chinese are unfounded ... The Municipal Council of East Ham rescinds its resolution declining to adminis-

ter the London Education Act ... The French Government announces that it has no intention of allowing the Germans to interfere in Morocco ... England, France and Italy are negotiating a treaty to secure the integrity and neutrality of Abyssinia.

May 26.—The Opposition in the British Parliament challenges the Government ... The Belgian Government proposes to spend £7,320,000 in dock accommodation at Antwerp ... The Chicago strike is extending ... Prince Nakashidze, Governor of Baku, is assassinated with a dynamite bomb ... It is stated that a plot to kidnap the Tsarevitch has been discovered.

May 27.—It is arranged that Canada shall take over the defence of her ports from July 1 ... The Zionists refuse an offer of territory in British East Africa ... In connection with the Chicago strike the State militia have been provided with Gatling guns ... Princess Louise has been declared sane by two French specialists ... The Hungarian crisis continues ... Germany continues to strive to ingratiate itself with Morocco ... The Cable Conference is announced to assemble on June 21 ... It is stated that the Tsar has intentions of residing in Denmark ... The South Australian Parliamentary elections take place.

May 29.—The anarchist Rousseau is sentenced to four years' imprisonment ... A mining catastrophe occurs on the Rand; a fire breaks out, and six white men and seven natives are suffocated ... King Oscar II. recovers sufficiently to resume the duties of government ... Queen Alexandra returns to England ... The House of Commons rejects the Bill providing for the opening of hotels on Sundays.

May 30.—President Roosevelt warns his protectionist friends that during the autumn session he intends to urge tariff revision.

May 31.—The Trans-Atlantic yacht race results in a win for Mr. William Marshall's American yacht "Atlantic" ... It is announced that Miss Roosevelt, with an American party, will pay a visit to Japan in July ... Mount Vesuvius is in eruption.

June 1.—Several Army Stores' officers have been suspended as the result of enquiries into the waste of South African war stores ... The Right Hon. W. C. Gully, M.P., Speaker of the House of Commons, announces his intention to resign ... American telegrams report determined attempts on the part of the gasworks lessees in Philadelphia to secure by bribery the extension of their lease from the municipal council of the city ... The leading Tokio newspaper donates £1000 to the Indian earthquake fund ... A railway collision takes place in Melbourne, no casualties.

June 2.—An attempt is made on the Spanish King's life in Paris, but it fails.

June 5.—It is reported that the Tsar has declined to convoke the National Representative Assembly ... A Peace Movement is started in Melbourne ... Mr. Charles Bonaparte, a grand-nephew of Napoleon Bonaparte, succeeds Mr. Morton as Secretary of the United States Navy.

June 6.—A revolutionary demonstration is made by 15,000 workmen in St. Petersburg; 70 people are disabled ... The marriage of the Princess Cecilia with the Crown Prince William takes place to-day ... A great reservoir bursts in Natal; nearly 600 people are drowned.

June 7.—There is grave danger of a Russian revolution.

#### THE WAR.

May 8.—A small raid is made by the Russian torpedo boats from Vladivostok ... The British naval manoeuvres have been postponed.

May 9.—Strong feeling in Japan over France's alleged inaction increases ... France intimates that the

Russian fleet has been ordered to leave the Annam coast.

May 12.—An attempt on the part of the "Diana" to escape from Saigon Harbour is prevented by the French ... The neutrality of China is to be guarded by the Powers.

May 13.—It is reported that President Roosevelt has something definite to work upon in his office of voluntary mediator between Russia and Japan ... The Vladivostok squadron is sighted off the Japanese coast.

May 15.—The Baltic fleet is still coasting off the Annam coast.

May 19.—The bubonic plague is reported to have broken out at Harbin ... The influence of Admiral Alexieff with the Tsar is stated to be again paramount ... A Japanese steamer is said to have struck a mine and sunk ... It is announced in St. Petersburg that a fourth Baltic squadron is to be sent to the Far East.

May 20.—It is reported that Admiral Rozhdestvensky's nerves are shattered ... It is reported that the Japanese have raised the sunken cruiser "Pallada."

May 22.—Russia informs the Chinese Government that the Japanese intend to convey the Emperor of Korea to Japan.

May 23.—The Russian Minister of Marine opens several new naval yards at St. Petersburg and Kronstadt, for the construction of a number of second-class cruisers ... The steamer "Calchas" is released, the cotton and beans on the vessel being confiscated, although further enquiries are to be made as to the destination of the machinery ... It is stated that Admiral Birileff, Commander of the fourth Baltic squadron, will assume complete command of the fleet ... The Japanese negotiate a fresh movement in Manchuria, menacing the Russian flanks 33 miles beyond Changtufu, and 220 miles from Harbin.

May 25.—The Baltic fleet is believed to be in the Pacific Ocean, beyond the China Sea.

May 26.—It is rumoured that bickering has arisen between Generals Linievitch and Kuropatkin.

May 27.—Part of the Russian fleet has been seen off Shanghai ... General Rennenkampf, the Cossack commander, has been severely defeated by the Japanese.

May 29.—A great naval battle is reported to be raging in the Korea Strait.

May 30.—A naval battle is reported to have resulted in a crushing Russian defeat, the Japanese squadron being comparatively undamaged ... The Manchurian operations are impeded by heavy rains.

May 31.—It is supposed that 4000 men were drowned or killed in the naval battle.

June 1.—It is stated that the Japanese captures amount to 22 warships sunk or captured, that Admiral Rozhdestvensky and Niebogotaff are taken prisoners, and that the "Gromoboi" is sunk by a mine, all hands being lost ... Heavy rains delay military action in Manchuria.

June 2.—News of the Japanese naval victory is received in Russia with alarm, and with fresh outbursts of trade disputes.

June 3.—The total losses on the Russian side are estimated at 8000 killed and 3800 taken prisoners ... The defeat of the Russian fleet disheartens the Russian Army in Manchuria.

June 5.—It is stated that General Nogi's forces occupy a very strong position in Manchuria.

June 6.—It is once more announced that all non-combatants are to leave Vladivostok ... It is expected that Japanese war ships will go up the Amur River, to co-operate with the army against General Linievitch ... Rumours are current that mutinies have broken out in the Russian army.



# LEADING BOOKS OF THE MONTH.

## RELIGION, PHILOSOPHY, ETC.

- The New Testament on the Apostolic Fathers (Frowde) net 6/0  
Church and State in England. Dr. W. H. Abraham (Longmans) 5/0  
Theological and Other Subjects. Dr. R. Flint (Blackwood) net 7/6  
John Knox. Rev. D. Macmillan ... .. (Melrose) net 3/6  
Scotland's Battles for Spiritual Independence. Hector Macpherson ... .. (Hodder) net 3/6  
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The loss by fire throughout the world is no less than £50,000,000 annually, and these enormous figures call for serious attention. Fire waste is a true loss to the community, as although the bulk of the loss is met by the insurance companies, it has to be remembered that the latter are only the vehicle through which the sums paid in losses are contributed by the people.

An International Congress dealing with the question of Workmen's Insurance Against Accident will be held in Vienna next September under the auspices of the Government of Austria-Hungary. The attention of the Commonwealth and State Governments has been drawn to the Congress, and representatives are invited from Australia.

The steamer "Julia Percy," which for many years traded on the Victorian coast between Melbourne and Warrnambool, but latterly has been running between Fremantle and Geraldton, West Australia, met with a disaster at Dongarra on the 24th ult. The vessel had discharged cargo there, and was about to resume her voyage, when a strong gale drove her back to the jetty, and sprang several of her plates. The vessel began to fill, and sank in 18 feet of water. The vessel was valued at £9000, and was insured for £5500 in the Australian Alliance Assurance Co. It is thought that it will be possible to raise the vessel.

Mr. A. G. Copeland, Resident Secretary of the Citizens' Life Assurance Co. at Melbourne, who has been elected President of the Insurance Institute of Victoria, delivered his inaugural address to the Institute on the 10th ult.

A disastrous fire occurred on the 18th ult., about 1.30 a.m., in the agricultural machinery works of John Buncle and Sons, Wreckyn-street, North Melbourne. The buildings contained a large stock of valuable machinery in anticipation of the coming season, and the premises were completely destroyed. This is partly accounted for by the poor water supply in the locality, the fire engines having to remain practically idle owing to the scarcity of water. The buildings, stock and plant were valued at £30,000, and the only insurance was for £6500 in the Australian Alliance Co. and a policy for a few hundred pounds in the Victoria Co.

A Life Office Association for Australasia has been formed which all companies here but one have joined.

The amount of new business completed last year by the seven Australian Life Assurance Companies totalled £9,436,798. The discontinued business for the year amounted to £5,814,673, leaving a net increase for the year of £3,622,125.

From the last report of the Metropolitan and Country Fire Brigades' Board of Victoria it is seen that the amount of premiums collected for the year by the insurance companies totalled £279,293 in the metropolitan area, and £139,932 in the country districts.

In consequence of the disturbances in Russia, insurances on the life of the Czar have been recently effected at Lloyds at a premium of 35 guineas per cent. for twelve months.

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# A CURE FOR MIDDLE AGE.

(By "Old Boy.")

It always comes as a shock to a man or a woman to hear that they are being classed as middle-aged people. Youth merges so gradually into age that one is apt to consider oneself young for years after those who are really young have placed us upon the shelf of age. In all but a small minority of cases, however, when a person gets to be over forty, a subtle diminution of energy makes itself felt. Perhaps, if we are lucky, we have nothing special in the way of pain to growl about, but, even in such cases, there is an indefinable something which insistently brings to our knowledge the fact that youth has fled. In a larger proportion of instances the advance of middle age is heralded in a more emphatic manner. The joints become stiff, twinges of gout are felt, rheumatic and neuralgic pains begin to trouble, there is a sharp pain in the back when rising from a stooping posture, a good meal is eaten with a miserable consciousness that presently we shall regret the eating, and numerous weaknesses and aches all tend to advise us that we must begin to take more care of ourselves.

Although there is, unfortunately, no means of preventing the advance of age, it is possible to ward off its effects for an indefinite period if adequate care is taken to see that the eliminating organs, the kidneys and liver, are in good working order, because the encroachments of age are ever gradual and painless when the kidneys and liver are properly performing their functions.

The kidneys of the average persons filter and extract from the blood about three pints of urine every day. In this quantity of urine should be dissolved about an ounce of urea, ten to twelve grains in weight of uric acid, and other animal and mineral matter varying from a third of an ounce to nearly an ounce. If the kidneys are working freely and healthily, all this solid matter leaves the body dissolved in the urine, but if through weakness or disease, the kidneys are unable to do their work properly, a quantity of these urinary substances remains in the blood and flows through the veins contaminating the whole system. Then we suffer from some form of uric poisoning such as Rheumatism, Gout, Lumbago, Backache, Sciatica, Persistent Headache, Neuralgia, Gravel, Stone, and Bladder Troubles. A simple test to make as to whether the kidneys are healthy is to place some urine, passed the first thing in the morning, in a covered glass, and let it stand until next morning. If it is then cloudy, shows a sediment like brick-dust, is of an unnatural colour, or has particles floating about in it, the kidneys are weak or diseased, and steps must immediately be taken to restore their vigour, or Bright's Disease, Diabetes, or some of the many manifestations of uric poisoning will result.

The Liver is an automatic chemical laboratory. In the liver various substances are actually made from the blood. Two or three pounds of bile are thus made by the liver every day. The liver takes sugar from the blood, converts it into another form, and stores it up so as to be able to again supply it to the blood, as the latter may require enrichment. The liver changes uric acid, which is insoluble, into urea, which is completely soluble, and the liver also deals with the blood corpuscles which have lived their life and are useful no longer. When the liver is inactive or diseased we suffer from some form of biliary poisoning such as Indigestion, Biliousness, Anæmia, Jaundice, Sick Headache, General Debility, and Blood Disorders.

So intimate is the relation between the work done by the kidneys, and that done by the liver, that where there is any failure on the part of the kidneys the liver becomes affected in sympathy and vice versa. It was the realisation of the importance of this close union of the labour of those vital organs which resulted in the discovery of the medicine now known throughout the world as Warner's Safe Cure. Certain medical men, knowing what a boon it would be to humanity if some medicine could be found which would act specifically on both the kidneys and liver, devoted themselves to an exhaustive search for such a medium, and their devotion was eventually rewarded by their success in compounding a medicine which possesses the required quality in the fullest degree. Warner's Safe Cure exhibits a marvellous healing action in all cases of functional or chronic disease of the kidneys and liver, and restoring them, as it is able to do, to health and activity, it, of necessity, cures all complaints due to the retention in the system of urinary and biliary poisons. A vigorous action of the kidneys and liver naturally eliminates the poisons, and troubles due to the presence of the poisons cease. Cures effected by Warner's Safe Cure are permanent simply because they are natural.

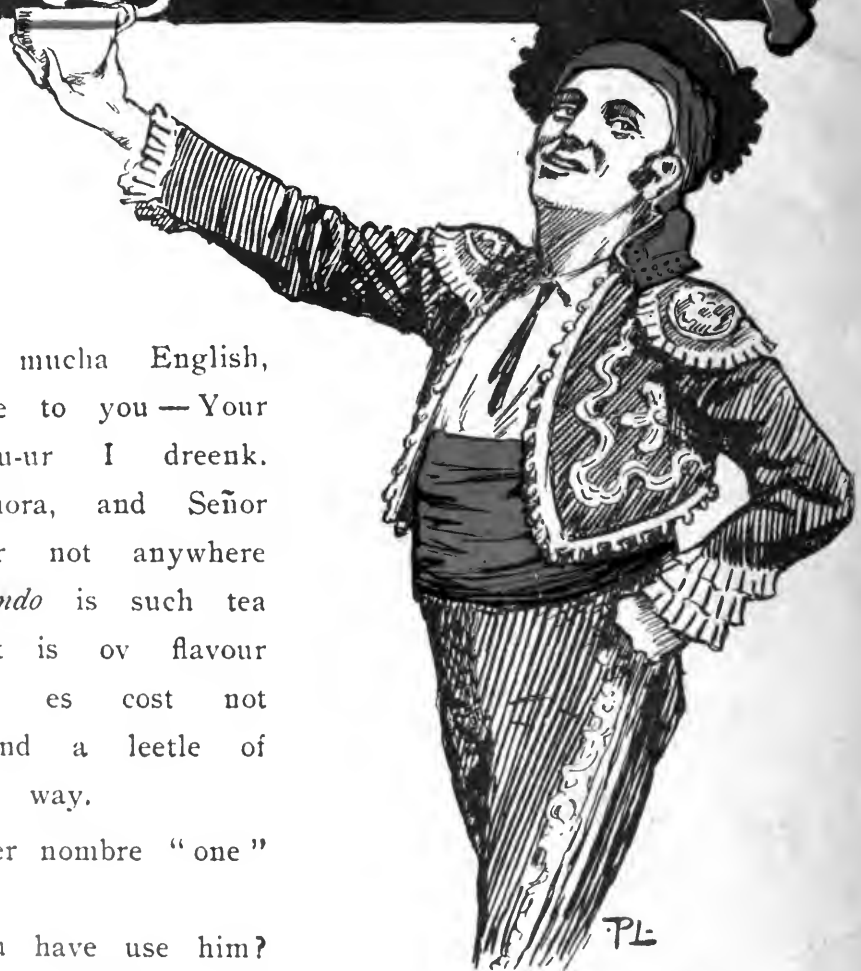
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perfectamente, et es cost not  
mucha money, and a leetle of  
him goe a long way.

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What! — you have use him?

Then — adios!



SPAIN.